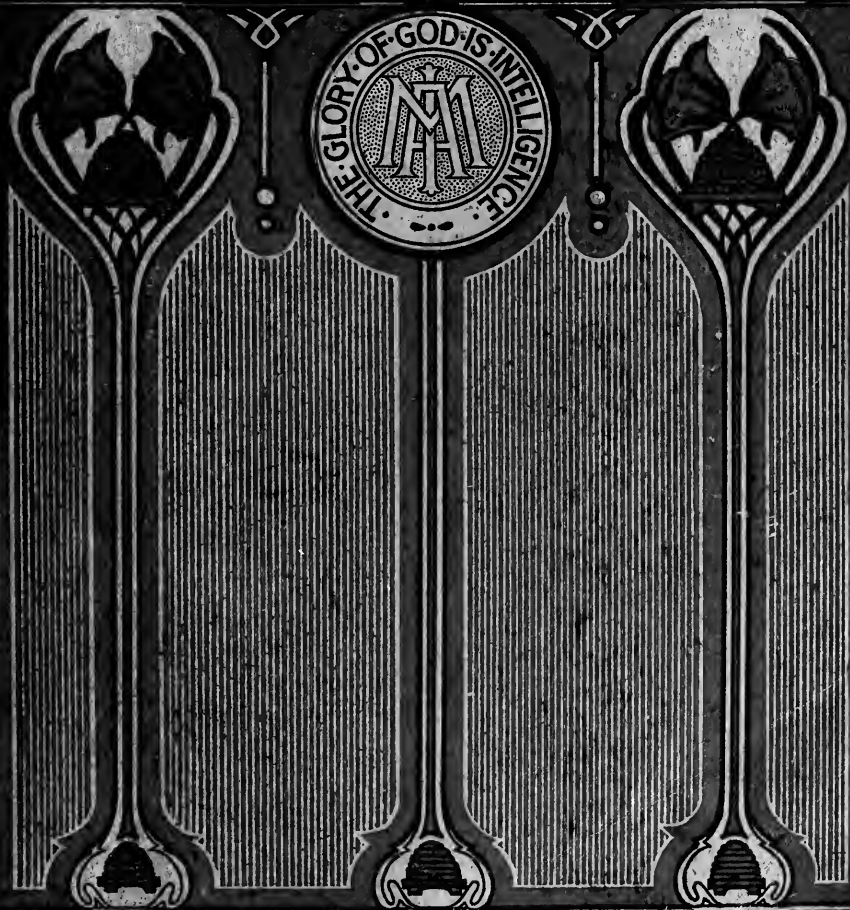


Improvement Era

March, 1916

No. 5



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Published Monthly by the General Board at Salt Lake City, Utah



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"Good Bye, Bill"

Wounded he lay in the thick of the fray,
Pierced by a deadly ball;
In the midst of the fight striking strong for the right
He fell where the bravest fall.

A comrade kneeled near, in his eyes shone a tear
As he bared the bleeding breast;
Their love, ah, 'twas grand, and as broad as that land
Far away o'er the sea toward the West.

"I'm dying, old pard; oh, oh, but it's hard
To leave you, Bill, like this;
I stuck with you tight till Death hove in sight,
And, Bill, he didn't miss.

"We met on the trail in the teeth of a gale,
Just north of the Little Bow;
And we headed the brutes for the shelt'ring buttes
Rising dark in the whirling snow.

"And all night long with the cowman's song
We held the moaning herd;
Till morning grey found the storm at bay,
And the cowmen's senses blurred.

"'Twas a terrible night, but we won the fight,
And I won you, old man;
And now in a trance on these plains of France
I live it all over again.

"We've mastered the breed at the 'Peg Stampede,
And tied the wildest calves;
We've slept on the range and suffered with mange,
And plastered ourselves with salves.

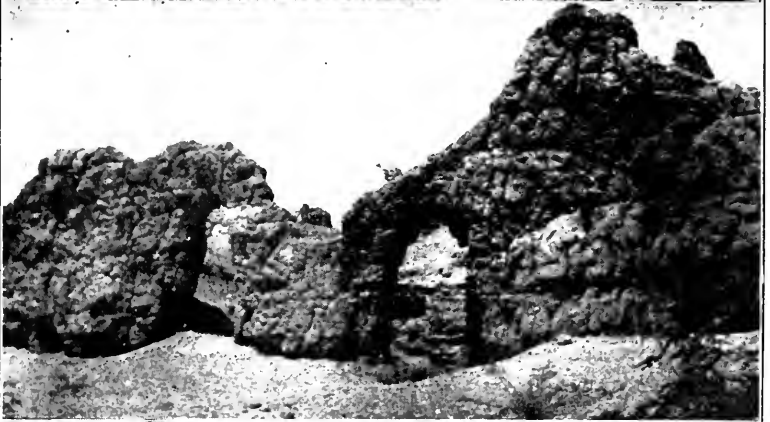
"We've ate the same junk and shared the same hunk,
And oft in old Medicine Hat
We've blew in our wad, then hit the hot sod
For camp—way north on the Flat.

"Goodbye, Bill, I'm weak; it hurts me to speak—
My throat's a-filling up fast;
But, Bill, tell Jen, when you meet her again,
I was loyal to the last.

"She loved me true, and her dear heart knew
And felt my changeless love;
And, Bill, I'm sure that a love so pure
Will live in the realms above."

A gasp for breath—the sweat of Death—
The stare—a last, weak moan;
And the battle's surge piped a solemn dirge,
As the soldier journeyed Home.

In a foreign land his grave is fanned
By fire, for the war-god reigns;
But his soul is light, for he died for the right,
And Jen—his Jen—of the Plains.



ANCIENT RUINS AT CASAS GRANDES
Upper Cut Shows Interior Walls. (See p. 395.)

IMPROVEMENT ERA

VOL. XIX

MARCH, 1916

No. 5

The Son of Perdition

BY WM. A. HYDE, PRESIDENT OF THE POCATELLO STAKE OF ZION

[The following letter, treating a subject of great importance to students of the gospel and to missionaries teaching in the field, was written by the author to his son, Charles W. Hyde, who is doing missionary service in Baltimore, Maryland.—EDITORS.]

MY DEAR SON: In answer to your question, "Who is a son of perdition?"—which question from you comes as a result of a discussion among elders, in which there appears to have remained some difference of opinion,—I will say that it was with doubt as to my ability to answer you, that I took up the otherwise pleasant task. I happened to remember, though, that in 1895, just twenty years ago on the twentieth of this month, I listened to President Joseph F. Smith deliver an illuminating discourse on this very subject, at Franklin. It was published soon after, and I preserved it, and most that I shall say will be taken from that discourse, leaving me little to give independently. Let me begin, though, by giving you the definition of perdition as found in the Standard Dictionary:

"Perdition: The utter loss of the soul * * * * in a future state. Future misery or eternal death, a condition of the wicked, and finally *unrepentant*."

That definition, largely correct in my opinion, contains an important element which I have underscored, and to which reference will be made later. And now I will quote from President Smith. As a basis and prerequisite for happiness and progress, he says:

The body without the spirit is dead; the spirit without the body is not perfect, because to be perfect we must be conformed to the likeness of Jesus Christ. He was perfect, he possesses a body as well as a spirit, an immortal body, not one that will again suffer death. It possesses the elements of eternal existence—an existence equal to that

of the spirit, which will live throughout the countless ages of eternity. Therefore what we want is an immortal body joined with an immortal spirit, which together shall constitute an immortal soul, in the image of God, and possessing the attributes of God, and also his favor. It will not avail man to have an immortal body and an immortal spirit, joined together as an eternal being, unless he also possesses the favor of God; for unless men possess his favor, and are permitted to dwell with him and enjoy the glory of his presence, there is no more progression for them; they come to a full stop. This is the doctrine of the Bible, it is the doctrine of the Book of Mormon and of the Doctrine and Covenants.

Relative to the condition of the spirits of men after death, he says:

There are two places the Book of Mormon tells us of, in language that cannot be misunderstood, to which the spirits of men go, while their bodies lie in the tomb awaiting the resurrection.

See Alma 40:12-14. These passages describe, first a place which is called paradise, where there is a state of rest and of peace, where the righteous are received; and a place of darkness to which the wicked and rebellious are consigned, where there is "weeping and wailing and gnashing of teeth." Here the wicked remain in "darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of the resurrection."

Says President Smith:

Then all of the bodies that lie in the grave are called forth; not all at the first resurrection, nor in the morning of the first resurrection, but some perhaps in the last resurrection; and every soul will be required to go before the bar of God and be judged according to the deeds done in the body. If his works have been good, then he receives the reward of well doing. If evil, then he will be banished from the presence of the Lord. Nevertheless, he is an immortal being, because he possesses his resurrected body. Every creature that is born in the image of God will be resurrected from the dead, just as sure as he dies, you can write that down if you please, and never forget it, nor never allow yourself to have any unbelief on that account. As in Adam all die, even so in Christ shall all be made alive.

Here is a condition brought about by the redemption of Christ, common to all, and in which the sinful as well as the righteous share, for, says President Smith,

It matters not whether we have done well or ill, whether we have been intelligent or ignorant, or whether we have been bondsmen or slaves or freemen, all men will be raised from the dead; and, as I understand it, when they are raised from the dead they become immortal beings, and they will no more suffer the dissolution of the spirit and the body.

Now we come to a very important principle, perhaps the key to the subject. The discourse continues:

Those who are righteous and are brought forth in the morning of the first resurrection, shall be clothed with glory, immortality and eternal lives; while those who have sinned unto death shall be banished again from the presence of God into outer darkness, where there is weeping and wailing and gnashing of teeth. Let me read a few words from the book of Doctrine and Covenants in relation to the matter of the second death:

"Wherefore I the Lord caused that he should be cast out of the Garden of Eden, from my presence, because of his transgression wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart, ye cursed.

"But, behold I say unto you, that I the Lord God gave unto Adam and unto his seed that they should not die as to the temporal death until I the Lord God should send forth angels to declare unto them repentance and redemption, through faith on the name of mine only begotten Son.

"And thus did I, the Lord God, appoint unto man the days of his probation; that by his natural death he might be raised to immortality and eternal life, even as many as would believe;

"And they that believe not, unto eternal damnation, for they cannot be redeemed from their spiritual fall because they repent not."

As against the belief asserted by some, that the second death is a dissolution of the spirit and body from their organized condition unto their native elements, he quotes from the Prophet Amulek (Alma 11:45):

"I say unto you that this mortal body is raised to an immortal body; that is from death; even from the first death unto life, that they may die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption."

The question now arises, what, then, is the second death, if it does not mean a dissolution of the soul of man; and it is answered in the following scripture:

Alma 12:16-18: And now behold I say unto you, then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death; yea, he shall die as to things pertaining unto righteousness;

Then is the time when their torments shall be as a lake of fire and brimstone, whose flame ascendeth up forever and ever, and then is the time when they shall be chained down to everlasting destruction according to the power and captivity of Satan; he having subjected them according to his will.

Then I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die seeing that there is no more corruption.

Doc. and Cov. 76:31-48: Thus saith the Lord concerning all those who know my power, and have been made partakers thereof, and suffered themselves through the power of the Devil, to be overcome, and to deny the truth and defy my power:

They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born, for they are the

vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come, having denied the Holy Spirit after having received it, and having denied the only begotten Son of the Father,—having crucified him unto themselves and put him to open shame. These are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea verily, the only ones who shall not be redeemed in the due time of the Lord, after the suffering of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made. * * * * *

Who glorifies the Father and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched which is their torment, and the end thereof, neither the place thereof, nor their torment no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to those who are made partakers thereof; nevertheless I the Lord show it by vision unto many, but straightway shut it up again; wherefore the end, the width, the height, the depth, and the misery thereof they understand not, neither any man except those who are ordained unto this condemnation.

President Smith then continues and says:

Now I want to go back and repeat a few words that I read before: "Wherefore I the Lord God caused that he should be cast out from the Garden of Eden, from my presence because of his transgression, wherein he became spiritually dead."

Then he explains more fully how it was that he became spiritually dead, by drawing the comparison between the two conditions surrounding Adam, when he entered the Garden, and when he was driven forth out of it. In the first condition, he had "access to the Father, he was in his presence, and walked and talked with him as one man to another." How different the condition when he was driven out and "became subject to the power of Satan." It was now impossible for him to extricate himself from that condition. "He was in the grasp of Satan. He was in the confines of hell. He was spiritually dead," banished from the presence of God. Now, this spiritual death that Adam suffered is the same in effect as the last death that is to be suffered by the unrepentant, and President Smith thus emphasizes this point:

Now why I put so much stress upon this point is that I may impress upon you the word of God as declared to us: for he says:

"Wherefore I the Lord God caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart, ye cursed."

Thus we see that the first death which came into the world is also the last death which shall be pronounced upon the sons of perdition. What is it?

Banishment from the presence of God.

Banishment from the power of God.

Banishment from the glory of God.

Banishment from the joys of heaven.

Banishment from all progress.

Banishment into outer darkness. Banishment into hell, which is as a lake of fire and brimstone, where their worm dieth not, and the fire is not quenched, because the soul lives and is bound to live on, suffering the damnation of hell. This is what I understand spiritual death is. I do not understand it to be the separation of the body and spirit again. I do not understand it to be the dissolution of the spirit into its native element. I understand the second death to be the same as the first death—spiritual death; the same condition that Adam was in and that he had to be redeemed from by the blood of Christ and by faith and obedience to the commandments of God. By this means Adam was redeemed from the first death, and brought back again into the presence of God, back again into the favor of the Almighty, back again into the channel of eternal increase and progress.

Now here comes an important point.

And if a man after being placed in this condition, shall deny the Holy Ghost and Jesus Christ, putting him again to open shame and crucifying him afresh, then that first death which fell upon our first parents, will again be pronounced upon that man, and it is not written that he shall ever be delivered from it. It is not written that there is any forgiveness for it, nor any redemption therefrom.

Now our knowledge of the gospel and of God's justice, teaches us that all men are not held alike accountable, or rather that they are held accountable only to the extent of their knowledge. It therefore follows that the gravity of a man's sin is based upon the environments of his life, and upon his knowledge, so President Smith says:

No man can commit the unpardonable sin in ignorance. A man must be brought to a knowledge of Christ; he must receive a testimony of Christ in his heart, and possess light and power, knowledge and understanding, before he is capable of committing that sin. But when a man turns away from the truth, violates the knowledge which he has received, tramples it under his feet, puts Christ again to open shame, denies his atonement, denies the power of the resurrection, denies the miracles that he has wrought for the salvation of the human family, and says in his heart, "it is not true," and abides in that denial of the truth, after having received the testimony of the spirit, he commits the unpardonable sin. This is blasphemy against the Holy Ghost for which there is no forgiveness in this world nor in the world to come. He will live on, an immortal soul that cannot die, and yet that cannot live in the presence of God. He will be banished into outer darkness to suffer the consequences of his own acts. Not the consequences of an unjust, partial or wicked judgment; but the consequences of his own wickedness and transgression of the laws of God. And he will know that his punishment is just, which will but add more and more to the sorrow and anguish incident to his condition. He will know that he merits it, and that there is no redemption for him.

Why are such as these called the sons of perdition? My answer is: Satan was called Perdition because "the heavens wept over him," for he was cast out from his high estate and glory. When we elect, in the light of knowledge, to follow him, then we become his sons, as we deliberately choose him to be our master. "His servants ye are whom ye list to obey," and his sons we are whom we choose for our ruler. We are adopted of him instead of Christ, we choose his plan in preference to the plan of the Savior of the world, thus we become sons of perdition.

President Smith continues:

Why, says one, "Is not God merciful? Can he be just, and yet inflict such punishment upon his own children?" Let me tell you that God does not, and will not inflict it upon them. Those who enter into this death will find that they have inflicted it upon themselves, and that God has not done it. They have done it, because they loved unrighteousness, they loved not the truth and abode not in the truth. And their judgment will be just and they will be conscious that it will be just. No one perhaps will be more sorrowful over their dreadful fate than the loving God who gave them life and being in the world, and who created us all to be formed and fashioned in the image and likeness of his only begotten Son in whom there was no guile and who was without sin unto salvation. We were foreordained and predestined to become like him, and if there shall be any failure we will bring it upon ourselves. We shall find that instead of fulfilling our destiny and accomplishing the mission that God set for us to do, we shall have sinned away the day of grace and our chances of redemption from the power of Satan, and we will have brought death upon ourselves, and will be the only ones that will have to suffer for it. I want you to understand, my brethren and sisters, that this is my judgment and understanding, from reading the scriptures, of what the second death is.

As to the condition and term of duration of this second death. the fate of the sons of perdition, there is much speculation, and some have maintained that the climax of their punishment will be annihilation, that they will exist no longer as souls, but that their elements will be disorganized, and they become as nought. Of this idea the discourse says:

What a glorious prospect for the sinner! Then he could say, "Let us eat, drink and be merry for tomorrow we die, and the next day we shall be annihilated, and that will be the end of our sorrow and of God's judgment upon us." Do not flatter yourselves that you are going to get out of it so easy. This Book of Mormon is replete, all the way through, with the testimonies of the servants of God, that men are born to be immortal; that after the resurrection, their bodies are to live as long as their spirits, and their spirits cannot die. They are immortal beings, and they are destined, if they commit the unpardonable sin, to be banished from the presence of God, and endure the punishment of the devil and his angels throughout all eternity. I think that the wicked would prefer annihilation to the sufferings of such punishment—an end to being. This view cannot be reconciled to the word of God. Alma says, 42:9:

"Therefore, as the soul can never die, and the fall had brought

upon all mankind a spiritual death as well as a temporal; that is, they were cut off from the presence of the Lord; it is expedient that mankind should be reclaimed from the spiritual death."

And again he says, 42:16:

"Now repentance could not come unto men, except there was a punishment, which also was eternal, as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul."

In III Nephi 25:5, we read:

"If they be good, to the resurrection of everlasting life, and if they be evil to the resurrection of damnation, being on a parallel, the one on the one hand, and the other on the other hand," etc.

As to whether there is even a measure of forgiveness for such as these or not, we are left to conjecture. The Lord says with reference to their punishment, "The end thereof, neither the place thereof, nor their torment no man knows." He says further that it will never be revealed to any but those who are "partakers thereof," so why discuss this further? This much, however, we know that a judgment is entered against certain souls, Doc. and Cov. 76:112: "And they shall be the servants of the Most High, but where God and Christ are, they cannot come, worlds without end." These are out of the presence of the Father, and measurably, at least, they are suffering spiritual death, and this condition is to continue with them, and as I understand it, there is no mitigation of this sentence.

Considering all these possibilities, it is sufficient for me to know that God is just. It is a hopeful sign that these sinful and degenerate souls can suffer torment of spirit. If they were incapable of misery, there could be no punishment. The object of punishment is not revenge, it is reformation, and when the wrath of God has been poured out upon them for their refusal of his proffered atonement, it may be that mercy will speak. It is permissible to think, also, that as there are different degrees of glory in the highest exaltation, so there may be different degrees of degradation among these who have denied the Christ. I prefer to think that when, in their bitterness of soul and hardness of heart, sorrow comes, that repentance will follow, and that they will then "bow the knee," and it will be some mitigation of their punishment to be permitted to become a servant of the Most High. Mind, I say that I prefer to so think, but I have no authority for it, except that repentance is the principle upon which mercy operates, and *if it is possible for these souls to repent*, it would follow that they could lay claim upon the mercy of God, when they had paid the uttermost farthing.

As to who *may* become a son of perdition, I would say, that any man to whom God has revealed by unquestionable demonstration that Jesus is the Christ, not by the conversion of the mind, but by the infallible and unmistakable evidence of the Holy Ghost, and then denies that testimony, is in that class. As I have before

said, in effect, in writing on the subject of the sacrament; "the unbelieving rabble, Jews and soldiers who surrounded the cross of Christ, and mocked at his sufferings, shamed him no more in action, and not so much in reality, as those to whom his divinity has been revealed, and who now mock that atonement. Truly they 'crucify him again, and put him to an open shame.'"

Herewith is also connected the principle of free agency, the original issue in heaven between Christ and Satan. Redemption is offered to men, which they may accept or reject. The Lord says, Doc. and Cov. 88:33-35:

For what doth it profit a man if a gift is bestowed upon him, and he receiveth not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, cannot be sanctified by law, neither by mercy, justice nor judgment. Therefore, they must remain filthy still.

Having refused the proffered gift, there is nothing further that a merciful Redeemer can do under the law for them. They must remain filthy until they accept the cleansing efficacy of Christ's blood shed for them. If they have become deadened and hardened, until they are incapable of repentance, then there is no hope for them.

President Smith presents a very beautiful distinction as to the difference in the degree or quality of guilt in men. He says:

Therefore we are now on very safe or on dangerous ground,—dangerous if we are trifling with these sacred things that have been committed to our care. Hence, I warn you, my brethren and sisters, especially my brethren, against trifling with your bishopric. Judas was one of the chosen Twelve. But he was a devil, and he is called in the scriptures a son of perdition. I think he is, but I do not say he committed the unpardonable sin, nor that he did not, although if he continue in that condition that he was in when he betrayed the Lord, he will surely remain a son of perdition forever and ever. But to say that Judas committed the unpardonable sin, and became a son of perdition by betraying Christ as he did, is more than I am able to do, because I do not believe that he had ever received the gift of the Holy Ghost. Peter denied the Lord and cursed and swore in order to make unbelievers think that he was not a follower of Christ. He lied in the presence of God and before the world, and declared that he was not one of the disciples of Jesus. Did he commit the unpardonable sin? Was he a son of perdition? No; it was only the weakness of human nature that was in him, and he repented of it, repented sorely, and God forgave him. Afterwards, he received the Holy Ghost and he never committed any such sin again. But Judas was cast out, his bishopric was taken from him and given to Matthias, and a very severe penalty was inflicted upon him. And I am not sure but he atoned for his sin before he passed into the other world. I do not know that he did not; I do not know that he did. At any rate, I believe he lamented his sin, although he was a devil. But you, my brethren who have the Holy Priesthood, and have been called to this bishopric, this

apostleship, this eldership, this Priesthood which is after the order of the Son of God, and are placed to preside over the people, let me tell you that you cannot trifle with these things with impunity. * * * * He will withdraw his spirit from you, and the time will come when you will be found kicking against the light and knowledge which you have received, and you may become sons of perdition. Therefore, you would better beware, lest the second death be passed upon you. We are not like the rest of the world, and we cannot commit the sins that the world do and escape the wrath of God.

I have known men who have understood, in a superficial way, some of these truths, and who have professed to be awed and frightened by the amazing responsibilities which one must assume who enters the race for celestial exaltation, and who have said, "I will seek for less, for fear of endangering myself the more." These men were not valiant, for God's gifts to his children are so wonderful that he who knows of them will be willing to assume all the risks, go through all the trials, suffer all the persecution, that he may gain the reward, for he knows that the mercy of God has assured to him that if he will practice humility and obedience, he will always be safe. Then let us put on the whole armor of Christ, and be valiant in the truth, and all will be well with us.

Now, my son, I have spent considerable time on this letter, and it has been a laborious task, in a way, though a very pleasant one, indeed; but I trust that some of these principles will now be clear to you. Let me repeat some advice that I believe I have given to you before. The things that are proved of the scriptures, and that are clear and plain to you, accept without reservation, and fasten your soul to them, and abide in them unswervingly. Concerning the principles that are not fully understood by you, maintain an open, receptive mind. Prefer to believe along lines of Justice and Mercy, and you will not go far wrong. With this prayerful desire in your heart, the "doctrines of the Priesthood will distil upon your soul," and you will in due time *know*. Avoid discussions that go beyond printed proof, for they are usually profitless. This subject that you have brought to me has not been one of that class, for there are a number of principles involved that you ought to know as a basis of your understanding of the gospel. It is the disposition of some elders to search for small, unimportant details; but, while attention to detail is important in many ways, it should be understood that this is not a gospel of technicalities, but of broad and massive truths. I believe most earnestly that the plan of the Redeemer will finally resolve itself, as we get intelligent enough to understand it, into a few basic principles; just as the colors of the prism are compounded into sunlight. Search for Justice, Love, Obedience, Purity, and Order, in your study, for these are fundamentals, and are some of the prismatic colors in the glorious gospel light. Of these, the first two will no doubt be found to be predominant, but

you may be assured that the great Master Artist will perfectly blend Love and Justice into Mercy. So, let others hunt for the little details as to "when?" "where?" and "how long?"

Now, my dear son, write me on any point you wish. I may not always have such an aid as I have had in President Smith's beautiful discourse, but I shall always try to answer you fully and freely.

With love, and prayers for your happiness, YOUR FATHER.
 POCATELLO, IDAHO, Jan. 15, 1916.

Come unto Him

[This poem is selected from a little volume of verse by the author entitled "Sunbeams of Truth," containing some real gems of sentiment and thought on a variety of topics. The book is in press, and will soon appear.—EDITORS.]

Last night I wandered in a dream
 Afar to ancient Palestine;
 There, on the green bank of a stream,
 The Baptist preached the word divine.

And One whose sacrificial blood
 Has bought redemption for the world
 Was baptized in the sacred flood,
 And then his standard was unfurled.

A band of pilgrims gathered 'round
 To hear His burning words that fell
 Like dew upon a thirsty ground,
 With prophecy and miracle.

I followed where He led, until
 The Cross its sacred burden bore;
 I lingered on that blood-stained hill
 And wept, I could not follow more.

But He is risen, clear and bright
 The North Star of my firmament,
 To guide me through the darkest night
 Where e'er my pilgrimage is bent.

It matters not what may befall,
 What threat'ning hand hangs over me,
 He is my rampart through it all,
 My refuge from mine enemy.

Come unto Him, all ye depressed,
 Ye erring souls, whose eyes are dim,
 Ye weary ones, who long for rest,
 Come unto Him, come unto Him!

THEO. E. CURTIS



Glimpses of Villa's Army

BY GRACE ZENOR PRATT

You who have crossed the Rio Grande into the changing blue Sierra Madre hills, have felt the charm that lies over the land of romance and legend; have felt the haunting presence of peoples, dead ages gone by, who built their fortresses upon the mountain tops, and whose villages and cities lie in dusty ruins among the fields and highways of today. You may have appreciated the picturesqueness of the newer generation and rejoiced with them in the cool, sweet winds from the mountains intermingled with the hot breath of the desert.

The painted plain to the east, with its dreamy shades of mauve blue greys and the changing purple peaks in the distance, is a fitting background for the white walled village of Casas Grandes, basking in the September sunshine; its half naked children happy with their dogs in the dusty streets, their elders idling away their hours at the door of the cantina or watching the usual cock fight by the plaza.

Down the long street, past the good doctor's house, the colony lay fresh and cool in its setting of orchards and vineyards, the sleek horses and cattle grazing in the meadows or dotting the hill-slopes.

The harvest was over; every granary filled to overflowing with precious, ripened grain. Corn-fields stretched green and luxuriant on every side. Fruits of many flavors weighted the orchards. Truly the goddess of plenty had poured a generous share of her treasure into the sun-kissed valley.

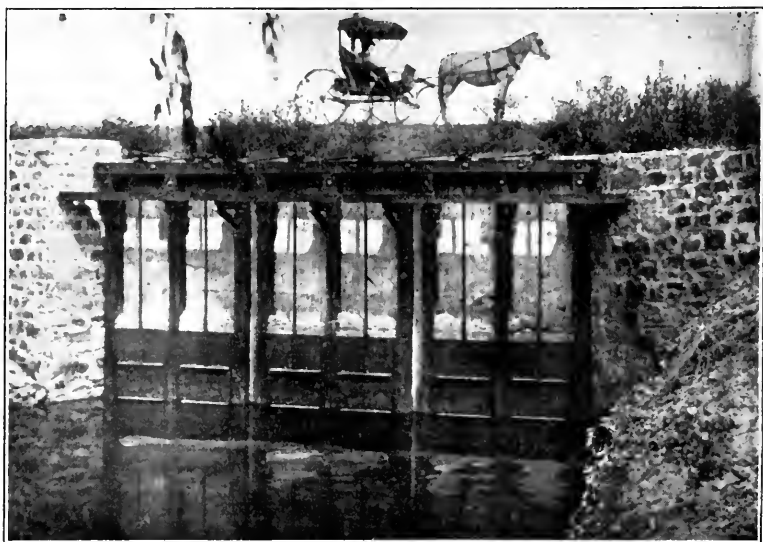
The straggling adobe casas of the natives, following the river and fringing the town, add the picturesque tone, which together with the customs and charm of the people serve to keep farm life in Mexico from becoming monotonous or irksome.

Last evening the bugle call had sounded as usual across the

valley, and the soldiers had ridden out, silhouetted against the vivid plain, to drive up the cavalry horses for the night. Now rumors came and floated everywhere. Villa and his army were coming our way. We had not long to wait. The strange, shrill whistle which broke the suspense drew the first of many troop trains which followed.

Weary, hungry, suffering from exposure, crowding every available space, clinging to box-cars and engine, they came with cries of exultation at this stop which promised rest and food.

Under the cars were improvised beds hung from the rods and very near the iron wheels, where whole families of women and children (camp followers) had ridden thousands of miles.



INTAKE OF THE IRRIGATION CANAL, COLONIA DUBLAN

Kettles of frijoles were cooking there under miraculous circumstances and a brood of young chickens scratched contented if not secure in an ingeniously constructed cage.

Above, on the flat roofs of the cars, were temporary huts made of blankets and sometimes of reeds and grasses—here and there stacks of fire arms and an occasional pet goat.

Many of the soldiers were but illy clad for our climate, wearing the thin cotton trousers and shirt, the straw sombreros and sandals of the hot country. Women with bare feet and naked arms, carried babies, and led little ones by the hand, that wore but one little garment.

By the morrow every available house, corral, barn—every rude shelter was crowded with families. Our shady sidewalks



IRRIGATION LATERAL NEAR COLONIA DUBLAN, MEXICO

were lined with temporary structures of many materials and we heard the steady monotonous tramp of many sentinels.

Trains continued to arrive until soon every switch and side-track were blocked with trains of cars, which scene together with the great multitude in constant motion, changed the whole landscape and atmosphere of things.

Truly we were under military rule. The bugle call awakened us early and was our summons to bed, while the hundreds of camp fires made the late evenings bright with their glow.



BIRD'S EYE VIEW OF COLONIA JUAREZ, MEXICO



A STREET IN COLONIA JUAREZ, IN THE DAYS OF PEACE

The cavalry horses and mules for the artillery arrived gaunt and half-famished with thirst and hunger, having been on the way for many days.

We rode out at sunset and listened to the splendid military band. Grouped about for several blocks, were thousands of women and scantily dressed children, happy in their poverty, distinguished officers and well dressed soldiers, many local Mexicans and a few Americans. It was the hour for review and roll call, and on one side were long lines of soldiers; the peon in his poor clothes of flimsy cotton, his straw sombrero and sandaled feet, side by side with a Spanish dandy in a well tailored army uniform. Two generals rode down the shady street side by side, on their thoroughbred horses with rich, showy trappings, sombreros embroidered with silver, and having the grandiose air of the Spanish cavalier of story.

The serenade awakened us sometimes in the late nights. Many a graceful Mexican dance—rhythmic, graceful, entrancing, and sometimes "La Golondrina," with all its native pathos and passion.

With the last of the troop trains to arrive came the handsome private cars of the generals, their automobiles and luxurious carriages and more good horses. The artillery arrived, too, and was unloaded at the front of town. Men began repairing and painting the seventy or eighty cannon.

Cannot you imagine for a moment the conflict of emotions



JUAREZ (LATTER-DAY SAINTS) STAKE ACADEMY, MEXICO

when we looked upon the unreal conditions? Heretofore the peaceful rural landscape, the herds of lowing cows coming home at evening—now blotted by dozens of military trains, the thousands of camps, suppressed murmur of many voices, thousands of moving forms and now the long row of blue-grey cannon so strangely change the color of the atmosphere.

A morning came when we found our barns and corrals empty of our faithful horses. Our pets were not in their accustomed places. Our little Bernice, used only to kindness and gentle words, had a saddle upon her back and shoes on her dainty feet, and we were powerless. Within twenty-four hours we had horses neither to work nor to drive. All night we could hear the whinnying of the little colts, the distant call of their mothers, and the pitiful lowing of cattle confiscated from the big ranches. It was a queer sight next day—ridiculous and pathetic, too, to us who were the losers, the men taking their grain to the mill in little express wagons, baby carriages, or some old rickety vehicle that had escaped notice.

The stores were again closed out of provisions, as they had been so many times before. On going in ourselves to make certain, we found in one shop nothing save a John B. Stetson hat and a can of ox-tail soup for which there seemed to have been no demand.

Our irrigating ditches and canals of clear water were evidently appreciated. Along every canal and by every waterway women and girls laundered their clothing in wooden tubs with cor-



A TYPE OF HOME IN COLONIA JUAREZ, NOW OCCUPIED BY THE MEXICANS

rugated bottoms or else upon flat, smooth stones at the water's edge. Clothing of every hue and color decorated the fences and vegetation; while blue and yellow pajamas and a scarlet serape graced our front gateway.

The smell of tortillas and frijoles came to us with the smoke of the camp fires. Ovens were built of mud—tortillas baked on pieces of flat tin, and one need not be alarmed to see a camp fire burning in the center of a header-box or hay rack while some old and wrinkled senora patiently prepared her dinner.

The army provisions were given out promiscuously. Sometimes one regiment had sugar while another went sugarless. It was the same with soap, shoes, and even clothing. The shoes were thrown from the cars into the midst of the mob and those who were agile had their chance, as well as the chance of another. There was no time for controversy about the shade and texture of clothing, but the soldiers were kept busy for days thereafter, bartering to find their fit and choice.

The night before the army left *en masse*, we passed in front of the camps, and, as we crossed the artillery section, a graceful Spanish lady with a black mantilla of priceless lace half concealing her face, walked slowly in the sunset. Who was she and why here so far from the guarded halls and flower-sweet patios where she belonged?—we wondered!

The army prepared for departure so many days that our hearts grew impatient. Detachments moved out at intervals but

the general movement was well worth seeing. From an upper window we watched the long, dusty columns out of sight. We saw the horses that had served us so faithfully drawing heavily loaded wagons, and goaded by cruel whips, in the hands of cruel drivers. The march to Sonora would be a long and weary one. Then came the dull rumble of the artillery drawn by mules, more cavalry, the rattle of ammunition boxes and at length pack mules and burros.

For a full half day the straggling lines of infantry stumbled along through the choking dust and some family groups that were striving to keep together.

The few women who were allowed to make the Sonora trip were loaded with many burdens. One woman trotted away with several broad boards upon her head, leading a horse so heavily packed he could scarcely walk. One pack, too much for a small burro, fell, bursting open, and a gay young fighting cock escaped in the opposite orchard. Bright colored parrots perched on many a shoulder, and on broad-rimmed hats, where many another treasure was concealed. A wee little donkey, packed with kettles, bedding and, in fact, a whole housekeeping outfit, and mounted by his master, carried a picture of the Virgin, done in colors and framed, in the midst of the array.

The army was gone. The green alfalfa fields trampled by many feet, corn-fields stripped of their plenty, orchards laid waste, and over the clean, shady streets the smudge of thousands of camp fires.


We turned to our corrals and barns, and heard the whinnying of the young colts for their mothers.

The work of our hands had been destroyed. There was work to begin anew, and while we pondered over our tasks for the morrow, the dusk came on. We dreamed of a distant day when peace would come to our fair, sun-loved country, and we heard the desolate cry of the wild birds nesting in the alamo trees by the river.

PARKER, IDAHO



VILLA




Significance of the Fall

BY ELDER ORSON F. WHITNEY, OF THE COUNCIL OF THE
TWELVE

In order that God's spirit children might have the opportunity to take bodies and undergo experiences on this earth, two heavenly beings came down in advance and became mortal for our sake. This is the true significance of the fall of Adam and Eve. It was not a mere yielding to temptation—they came on a mission, to pioneer this earthly wilderness, and open the way so that a world of waiting spirits might become souls, and make a stride forward in the great march of eternal progression. By the experience we gain here—the best of which comes from sorrow and tribulation—and by obedience to divine requirements, we accomplish successfully our earthly pilgrimage. We knew this in the life before, and rejoiced over it: "The morning stars sang together, and all the Sons of God shouted for joy" at the prospect—not of pain and death, but of eternal life and endless glory beyond!

The effect of the fall was two-fold. It was a step downward, yet forward. The future prospect was glorious; but the present plight appalling.

The death that came into the world by the fall of Adam and Eve was death in very deed; it meant eternal





banishment from the Divine Presence , the absolute death of spirit and body, and there was no help for it, this side of heaven. That was a tragedy! But Eternal Wisdom had foreseen the situation and provided a means of redemption. In order that a fallen race might fulfil its destiny, a Savior and a plan of salvation had been prepared beforehand, to do for man what man could not do for himself. Jesus Christ, whose other name is Jehovah, the God of Israel, gave his life to break the bands of death and make it possible for man to live again. There would have been no resurrection, no eternal life for us, had he not died as he did.

By Adam's fall the world was placed in pawn; the name of the pawn-broker was death, and his claim was twofold, involving the spirit as well as the body of man. No part of the thing pawned could be used as the means of redemption. Something not under the penalty of the broken law had to be given to mend that law, to balance the scale of justice, and restore the equilibrium of right. A holy being, one who had not sinned, who had not inherited the curse, gave his life as a ransom, to take the world out of pawn. That was the price of its freedom, and he whom we call Jesus Christ, paid the price, discharged the debt, when he descended from glory and was crucified in the Meridian of Time.



The Great Event

In answer to requests for a sequel to "Jed" winning Amy Bleeson

BY IDA STEWART PEAY

Dare-devil, though Jed Ware had been called all his life in Blackgulch, he never dreamed that while he was still a struggling student, he would have the audacity to declare his love for Amy Bleeson and ask her to be his wife. But he had done both and, to his delight as well as amazement, the belle of the big school had accepted him with a soft, shining light in her deep, blue eyes, and had allowed him to hold her pliant little form one delicious moment in his great arms.

For weeks, thereafter, the former sheep-herder dwelt in the seventh heaven of ecstasy, never once coming down to earth to take care or thought of the future. Having lucrative work in town for the summer he went two or three times a week to see his "little girl," that is what he called her now, just "little girl"—she seemed so small beside him.

"Dear little girl," he would murmur, "I am so happy, I hardly know how to contain myself."

"I'm happy, too, Jed," the up-lifting, young girl would confess with her sunny smile, and then they would tell each other of all the things they had experienced since their apparently, accidental meeting in dreary old Blackgulch.

At the end of three or four weeks of this irresponsible tarrying in the garden of love, Jed and Amy Bleeson were out walking in the early evening. The soft glory of the moon's light enveloped them in its age-old magic.

"Oh, little girl," he exulted, "how did it ever happen that you came to love a fellow like Jed Ware?"

"Why, I don't see how any one could help but love a man like you, Jed," Amy told him earnestly. "You are intelligent, strong, gentle, and kind, sincere, loyal and fearless—you are just the kind of man Brother Maeser talks about—I could trust you to the ends of the earth, and know that nothing could ever turn you from the right."

Jed would hear no more, though her praise set his heart beating wildly; joy, pride and newly kindled determination sparkled in his black eyes, he took her impulsively in his arms and, before she could laughingly remonstrate, kissed her to silence.

"I love you a hundred times more, if that were possible, for those words, dearest," he cried, "and if I do not materialize into your ideal, as I told you once in Blackgulch, I'll die trying."

At this expression of confidence from Amy Bleeson, Jed's possibilities stirred within him. A faint suspicion of the power of his mind, the strength and purity of his character elusively touched his consciousness. Was the dare-devil of his nature—so reprehensible in the eyes of Blackgulch—to stand him in need in future crises of moment to humanity? Vaguely he glimpsed the on-coming years—deep, deep down in him he felt the promise of the time to come. The responsibility filled him with gladness—he wanted to "be a man among men"—but it also brought him down to earth to take a survey of the present state of his affairs.

Once alone in his room, at the farm in the edge of town, he began to wrestle with what seemed to him a mammoth problem. He was still working for his board at John James' farm: he had one more year of school work to finish even should he be advanced as rapidly as he had been in the previous terms—though that was a foregone conclusion: and he was engaged to be married. The small bank account he had so persistently saved from his vacation time earnings was not adequate for the needs he saw before him. Twenty-four hours he puzzled with clouded brow over the difficulty. At the end of that period, as he sat in his room pondering, though his books were open before him as usual, his old friend Hebe breezed in.

"Hello, pard," grinned his Blackgulch chum, "how you coming?"

Jed was more than glad to see Hebe and go back over the years with him in a little summary chat in which they jovially indulged for some time. Presently Hebe announced, "I have just had a letter from Abe which I thought you might like to hear."

The host vowed, truthfully, that it would give him the greatest of pleasure, and the letter was produced. Abe told of his work, of his plans—the sheep herd he intended to buy, of the town happenings and concluded as follows:

"I was tickled to death to hear Jed had put it over the high and mighty dude, and got away with little Bleeson. I don't have no more use fur that Shumway than a toad has fur a side pocket. He makes out to be a fine gentleman, but inside of him he ain't true to nothing. I hope he took his let down hard enough to teach him something about the real values o' folks. Shake Jed's fist fur me, little Bleeson is a peach. An' I tell you, Hebe, my Sally's all right. She's the dearest, lovin'est, little woman you ever see. Always smilin' an' happy and tryin' to take the kindest care 'o me. Why, I never knew what livin' was till now. An' 's spite of what Fanny Meyer prophesied, which was that Sally'd repent at leisure hitchin' up in haste with a rowdy like me, my little woman is plannin' fur turnin' me into a first rate man. I calc'late to be as stedy as ole Sidney 'gainst I'm thirty. I wish you

and Jed joy, but nobody could be happier'n me and Sally. Write soon to your ole pal, Abe."

"Dear, good, plain Abe," commented Jed, gently, with a tender feeling for his boyhood chum. "He's got a heart of gold."

"He has," echoed Hebe solemnly, also, with a twinge of home-sickness for his life-long pardner, "and I'm glad he's happy and in the path of progress, as the saying goes, if it isn't by the route of books."

"Yes, he is a true man," lauded Jed, "though he has chosen, or had chosen for him, who knows, the rougher jobs of life. I shall write him at once of my new happiness."

Hebe looked up alertly and studied Jed's face. Finally, after a short silence, his habitual grin overspread his features at something going through his mind.

"I reckon Shumway was pretty hard hit," he chuckled, "he snorts and shys when you put in an appearance, like a horse does at seeing a rattlesnake."

A sudden tenseness in the winning man's attitude betrayed his aroused interest, and Hebe went on: "Last night up town he made one of his ugly breaks, but he wasn't long eating his words." The onetime Blackgulch rowdy shrugged his shoulders with disdainful significance.

Jed did not ask to be told what his rival had said; he merely fixed his black eyes on Hebe with an intent expression quite familiar to his friend, who proceeded, warming to his subject, "There was a crowd that I had fallen in with, just coming out of the drug store as you passed on your way home from Bleeson's, and one fellow spoke up and said, 'I don't blame Amy Bleeson for taking up with that chap, Ware, there's something fine and fearless about him that—'"

"'Fearless is the right word,' interrupted Shumway in his venomous, slurring manner, 'a man is sure fearless who can ask a girl of culture and refinement to share his fate when he hasn't a second shirt to his back, and is doing *chores* for his board! I wonder where—'"

"'When Jed Ware asks a girl to marry him it will be when he is able to offer her the best there is going,' I informed the imperial gentleman, cutting him short, and I didn't smile either, so he knew it was time to close, which he did, promptly, just muttering, 'O, so I'd suppose.'"

"But—a—Hebe!" Jed's tone mildly chided, his face was clouded with conflicting emotions. "A—no, Hebe, you were not right—I've already asked her!" he jerked out the confession bashfully.

"The deuce you have!" gasped his champion, almost inaudibly, staring at Jed in blank amazement.

For a time neither boy spoke. The dollar alarm clock on the table began to tick noisily. It raised its voice with each second until at last it seemed to be fairly shouting. Jed was the first to rouse from the silent musings into which both had fallen.

"Why, yes, Hebe, I've already asked her?" he reiterated, interrogatively, as if to say, "What's to be done about it?" and the unsolved problem loomed in his dark eyes.

"O, pshaw! Of course! To be sure!" Hebe recovered the shock suddenly, a bright thought instantly clearing his vision. "You're engaged! That's all right. There's nothing to worry about being engaged—good thing you did engage her, or the other fellow might have slipped away with her while you were getting ready to take care of her. Sure it's all right to be engaged! Why, there's Tilson, you know, and Mary Lee, they've been engaged four or five years. He's been East to college and she's been teaching. This year they're both going to work, and next he'll be able to get married right, and take care of her decent. When you've been engaged a few years you will be in a position to offer your wife as good a living as Shumway could."

A scorn too strong for words was deepening into the blue blackness of Jed's midnight eyes, as he gazed steadily at his old pal.

"A—what's the matter?" Hebe puzzled, fidgeting under the look.

Jed relaxed a little at his guest's discomfiture, explaining hesitatingly, "I—a—don't think I like that fellow, Tilson's way of doing—of course, it's his own affair. Any way—" his voice became firm—"I didn't ask Amy Bleeson to be engaged to me, I asked her to marry me. And I didn't do it to keep the other fellow from getting her, but because I want her, I need her. I long to have her always with me. I feel safe to follow that feeling for I know God designed it. Ever since I've had this love I've believed it was heaven-sent and—well, the fact is, if she will consent, we will be married in the early fall."

"In the early fall!" Hebe could hardly believe he had heard right, but Jed nodded his head affirmatively, his lips a determined line, his eyes serious. "Well, I'll be ——!" heaved the visitor, falling into his old vernacular in his extreme astonishment, then added with the sigh of one finally accepting a most unusual fate, philosophically, "but if any one could pull off such a daring feat it would be Jed Ware. How are you going to do it?"

"I don't know yet," admitted the lover, musingly.

"I thought you had ambitions," suggested Hebe defensively.

"Not the kind that's going to rival the woman I love, or please the Lord, that will ever displace her," Jed spoke with his old spirit and decision, no problem obscured the purpose that looked out of the depths of his fathomless eyes.

"But a fellow can't get an education—a rise in the world with a wife and family to support," rebutted Hebe.

"He'd better stay down, then, for wife and family's the first purpose," declared Jed, visualizing in fancy the grandeur of Home, which he had never known in fact. "However, I do not admit your statement. A good woman never held any man down. Woman—" further philosophised the youth—"is a man's inspiration and comfort. It was a woman—a mere girl—who gave me my first lift upward—I suppose most men could say the same. I'd hate to take a boost from a woman and then ask her to clear out of my way so I could climb to my star without hindrance!" The withering scorn was burning in Jed's eyes again.

"Humph!" snickered Hebe, not without admiration, "that's some preaching and—maybe you're right, I haven't thought many thousand feet deep on the subject."

"Neither have I," the other granted with a laugh, returning quickly to the good humor Hebe always put into every one, "but I've noticed that Tilson, and I know Mary Lee. He's nearer the stars, now, in my estimation, than he'll ever be if he learns every book in creation off by heart."

Hebe burst into his mirthful laugh. "I agree with you, there," he grinned. "But, old boy, we didn't start out discussing whether wives were a drawback to star climbing, but whether a poverty-stricken student could fittingly provide for an aristocratic young woman who has been reared in comfort and luxury."

"There's one thing in my favor. She—Amy—is not laboring under any delusion as to my riches, and"—here Jed's eyes softened and glowed with a glad light—"she accepted me. I wonder," the big man ruminated soberly, "I've been wondering all the time why she did—how she could. And yet it seems natural, in a way, it seems like I've just found the other part of me—that I'd lost in transit here, that I'd always been eagerly looking for—it seems like—pshaw, Hebe," Jed checked himself, "we poor mortals don't understand love. All I know is that it is the biggest thing in life, and I'm going to follow it for I know it has come to me right. It's next to the kingdom of God and like it in that you are to seek it first—love, second, of course—and all other things shall be added unto you."

"Amen!" gurgled Hebe, albeit reverently, and with a telltale light in his merry blue eyes, which were seeing, by the gift of imagination, a phantom, Allie Peck, instead of Jed on whom his gaze had absently rested. "If you blaze the trail," he murmured half to himself, "like you did to the big school, I'll find a way to follow."

The next day Jed made an opportunity to have a talk with Mr. James, a silent, thoughtful man whom he had learned to respect and appreciate. He thought a little advice from his years

of experience would help to point the way. After a preliminary chat about love and marriage the young man finally asked hesitatingly, "Should a fellow—that is—if a man with very little to live on had asked a girl to marry him, should he let her share his fate, or tell her he is willing to wait for marriage until he can earn enough to take care of her properly?"

Mr. James looked at the boy a long time without speaking. At last he said, in his plain, quiet way, "Girls don't marry to be taken care of—they marry—like men—to enter the game of Life. With love for trumps they'll stake their all on a victory. If a man wins a home and fortune before he takes a wife, he cheats her out of the most interesting part of the game."

Young Ware smiled to himself over his employer's ideas, they were in line with his own conceptions of the fair sex, for, though they were fair, indeed, in the boy's eyes, they were strong, too, in their way, and he knew their purposes were as noble and up-reaching as his own.

To be sure, his fervent, boyish worship of Amy Bleeson led him to build countless, futile air castles about carrying her away to a place of luxury and beauty; but, somehow, the picture of them struggling along together, meeting and conquering difficulties, and laughing at all obstacles, in the strength of their love, afforded him the greatest thrill of anticipation.

At any rate, he knew very well what he intended to do; it was how to accomplish it that puzzled him. He did not have the "very little to live on," mentioned in presupposing the case to Mr. James. However, Jed was not above asking counsel of his Maker, and as soon as he had done so he saw one step, which, with his customary fearlessness, he immediately took, his head high with hope as usual.

It occurred to him to go to Dr. Maeser—who was the sum of all wisdom and goodness to the redeemed rowdy—and he lost no time in following the premonition. He found the beloved president at his house, where Jed was welcomed with unaffected kindness. The beautiful, natural graciousness of manner of the grand old master warmed Jed's heart and put him at ease. He disclosed the business of his errand at once.

"Do you think I could qualify to do some teaching in the primary and preparatory grades," he asked diffidently, "I was wondering—"

The president cut him short. "Why, my dear boy," he said in his happiest manner, and with his rare, engaging smile that let a flood of brightness out of his deep-set, grey eyes, "I was just trying to think of some one for that work—you are the very person I need, you must have come in answer to my anxious thought. I am sure you can finish your work at school and, also,

do the teaching I have in mind, and we can pay you a small salary."

Jed was so profuse in his thanks and his great dark eyes lighted up with such relief and happiness that the wonderful president partly guessed the cause of it all, and shook the countryman's hand warmly at parting, murmuring with his sympathetic, understanding smile, "It is all right, my boy, it is all right."

The young pedagogue-to-be seemed to be walking on air when he got outside of the president's home, his feet, indeed, hardly touched the ground, as he took his great, swinging, stride straight to his sweetheart's door.

"Why, hello Jed," smiled Miss Bleeson wonderingly, "I was not looking for you tonight."

"Perhaps I'd better go back," teased the happy lover with a mischievous pretense of leaving.

"O, Jed!" she coaxed, also playfully, but the half caressing note in her voice, though used in fun, thrilled the big man like magic, he turned and caught her hands masterfully in his, flashing a challenge from his black eyes, "Now you can never get away from me again," he whispered, his breath quick, "never, never."

Amy Bleeson was stirred with his ardor, but she gently withdrew her hands and led him into the lighted parlor. There in the comfort and elegance of the beautiful room, Jed nearly lost his assurance. It would be ages before he could provide such a pleasant home as he was asking her to leave. But, as they talked on and on, and as the night breeze came through the open windows, with its whispering music of romance, selfishly fluttering the filmy curtains back and forth, as he imagined he heard the tender note in the velvety tones of her voice now and then, and also, under the leveling, eliminating influence of Love, he regained his native daring and told her all his plans and hopes. About the little, promised salary: the few hundred dollars in the bank, so penuriously saved for this very need; and of his desire to marry her in the early fall.

The little sweetheart demurred gravely, and suggested waiting that he might the more easily finish his education.

"I'm never going to finish my education, I hope," laughed Jed, "until I'm through with this existence. There is only one thing that deters me from relentlessly pressing my suit—I cannot, now, furnish you"—he reminded her considerably—"with what you have been accustomed to; some day I can make my way all right, I know," he promised stoutly, with the consciousness of mighty muscles and a keen mind.

Amy was silent so long that tormenting doubts began to assail the man, and he urged her for an answer. At last she remarked, musingly, "Father says starting at the bottom of the ladder is the natural way for young married people, for then they

can climb up, starting from the top leaves them no way to go but down."

"You are not afraid, then?" Big, powerful Jed leaned protectingly close—his black eyes bright as he looked long and eagerly into hers. No wonder she chided under her breath, the caressing note unmistakable, "Afraid, Jed?"

The ten weeks of preparation was an entrancing dream to the one-time sheep-herder. He went oftener to see Amy, frequently without previous arrangement, and would sometimes find her very busy stitching away on sheer muslins and linens. His presence would bring a dainty flush to her fair skin, and the sight of her always set his pulses throbbing. So joyous was the time that it passed on fleet wings, bringing the golden days of September when the happy pair were to go house hunting. The boy had been looking forward to this event all summer. Poor, homeless Jed was to have a fireside of his own, graced by the angel of his dreams, and the keen edge of pleasure in the sacred association of home and wife was not dulled by any promiscuous mingling, or familiarity with other women. Therefore, when he took Amy to help select a suitable place for them to live, it was a gloriously happy occasion.

Near the old warehouse a tiny cottage was discovered which would do admirably, and after a delightful excursion to the furniture store, where Amy would not allow her affianced to spend more than half his savings, the little nest was made ready for their occupation. A few more days and Jed Ware and Amy Bleeson reverently entered the temple, and were married for time and all eternity. After the impressive ceremony, humbled and silent with their great happiness, they returned to the bride's home where a family wedding party of nearest of kin and most intimate friends had assembled to wish them joy, offer a few helpful gifts, and make the day more memorable.

During the evening the former Blackgulch dare-devil of "tater-hole" fame, slipped away to start a fire on his own hearth—for the night was chill—then he returned for his helpmate. When the good wishes and good nights were all said, he and his chosen companion went with subdued joyousness to their own home and the new life.

The pretty living room was illuminated only by the flickering flames, when the man and his wife sat down before the fire in the grate.

"Isn't it wonderful, little girl," whispered Jed, "isn't it heavenly?"

"It is," murmured Amy, her eyes shining with a soft light, "it seems like we've slipped into a little corner of paradise. Could anything be imagined as beautiful and pleasurable as our Father's plan of Life?"

"Shall we tell Him and thank Him?" suggested the man reverently.

"Surely we must!" agreed the bride with sweet humility, and thus they began their life together.

PROVO, UTAH

The Promised Land

As I stand on Zion's lofty mountains and survey the valley's haze,
I seem to see the promise of happy, peaceful future days.
I see the New Jerusalem, and my imagination paints
The Parliament of Heaven, and the Congress of the Saints.

At my feet flows the river Jordan, and across its silv'ry stream,
Lies the beautiful Land of Promise, and the City of my dream.
While from its lofty eminence, the sun, clear, warm and bright,
Bathes the distant, low-rimmed valley in a flood of golden light.

In the low, green valleys' loveliness, the City nestles down:
The diamond in the betrothal ring, the jewel in the crown;
White streets and stately palaces, decked out in glad array:
Like a bride adorned for her husband on her wedding day.

And they, who walk upon the streets, are they, who chose to spend
A little while in a sinful world: faithful to the end.
They were faithful over little things: but now their labors cease;
Crowns of eternal life are theirs, also happiness and ease.

How I long for my Father's summons to that distant golden shore:
Where the Saints have ceased their struggles, and are at rest for
evermore.

Where the Sons of God shall gather, from their stern endurance test;
"And the wicked cease from troubling, and the weary be at rest."

OGDEN, UTAH

GEORGE R. LYON

Social Activities in the High School*

BY L. J. MUIR, PRINCIPAL DAVIS COUNTY HIGH SCHOOL

[The editors of the ERA will appreciate a constructive answer to the criticism so forcefully set forth in this paper. It should show a way by which the evils may be remedied. It might include, among other things showing how money may be put to better use, the statement that all the Church magazines, if taken by a family, would cost a trifle more than one-fourth as much per week, for all the family, as one high school student, out of that family, is spending weekly for confectionery. And yet one hears, now and then, complaints about so many Church publications and their cost. The point, of course, that we make is that one-fourth of the cost of confection for one person in the family might be better spent to purchase the six Church magazines as food for the mind for the whole family. Try it by subscribing for the ERA. Its one thousand pages of good reading matter cost you less than two postage stamps a week.—EDITORS.]

I am fully aware that my discussion of this subject is largely in the nature of a destructive criticism. But I am reminded that society improves in a large measure by the process of elimination and destruction. It is the elimination of the unfit that clears the way for the survival of the fit. So, after all, what appears to be destructive may in its effect be constructive, since it renders more probable the survival of the fittest in social organization. But, though I approach this problem in the attitude of a critic, I assure you I do not look with any great alarm upon the activities afforded our young people in the high schools of this state. If all the activities into which they enter as young men and young women could be as wholesome and as well regulated and supervised, as are those in our high schools, I should have little fear for the future of the state of Utah. But, nevertheless, there are occasions for thoughtful criticism. For the sake of clearness I have arranged my thoughts under six headings, as follows:

1. The social activities of the high school are too largely an imitation of college life. They have been carried to the high schools by the graduates of the college, and have been applied with little readjustment. Even to the college student these activities come as a great privilege, and his enjoyment and practice of them is often looked upon with concern by thoughtful people. And yet these privileges are handed down, frequently in intensified form, to the adolescent in high school. The result is that many high school students lose their balance in the lure of the

*Read at the Utah State Teachers' Convention, December, 1915.

privilege and pleasure about them. They have come to be their own guardians; they select their own friends and companions; they spend their money as they please. And all this contributes to a social precocity, the expression of which is too frequently increased license, indifference to the counsel of teachers and father and mother, disobedience to the rules and regulations of the school, and finally incorrigibility. Why can not the high school create traditions of its own, shaped to enrich and not to excite the lives of adolescent boys and girls? Let me suggest that there should be fewer, but more wholesome, social expressions in our high schools.

2. The social life of the high school is in a great degree a distraction from the high purposes of education. It is a process of unlearning. It tends to keep the student's attention away from intellectual pursuits. The high ambition with which he entered high school gives way before the immediate allurements to which he is subjected. Life seems to be a fancy to him, a place for the display of whims and fads, for chewing-gum and candy, a place where sham and insincerity may succeed as well as genuine, truthful endeavor. Society is today making a costly effort to perpetuate the best in human development. Success toward this end is the only justification for our institutions of education. Is the degree of our success in this direction great enough? Are not too many of our young people failing to come to the best in any real and substantial measure? Is it not probable that the quality of social life to which our educational institutions invite them is to some extent responsible for their failure? And is it not possible so to reorganize the social activities of the high school that they will direct the mind of the student toward his school work and not away from it? Here is a field for the mind of a great organizer.

3. The social life of our high schools substitutes foppery for genuine manners and refinement. The Smart Aleck is the hero of the school, especially in the estimation of the younger students. To be the leader in some foolish prank is a great achievement, meriting fame and popularity. I have felt for years that we are failing in our public high schools to give proper emphasis to genuine manners. A comparison of the students in our private institutions with those in our public high schools in the matter of deportment reveals the full difference between culture and culturine, as George Ade calls it. It would be a fine thing for our students if we could secure more richness in culture and less richness in clothing, an equally fine thing if we could supplant the impudent foppery which breaks out everywhere among them by a modest and wholesome refinement. To do this will require organized and persistent effort, but it can be done. Foppery must be unlearned. It is, so far as I know, the only insincerity

which has popular approval. It is a popularized sham. The social life of the students is responsible for its growth, and must be charged with the obligation of destroying it. Somewhere in the social activities of our high schools the genuine in manners and refinement must be given emphasis.

4. The social activities of the high school are based too largely upon the commingling of the sexes. In my judgment there should be more entertainments which do not cross the sex line. The high school years of life should be the occasion for the forming of deep and lasting friendships, and not merely the opportunity for the expression of the mating instinct. These should be the years in which boys should discover the rich and enduring qualities of manhood; the years in which girls should come to the purest ideals of womanhood. But this unrestricted commingling of the sexes disturbs the natural evolution of the ideals of youth, forcing the maturity of instincts and emotions, for which there can be no natural and proper function. In this there is great danger. At this point in life wholesome ambitions are frustrated, air-castles that have stood for years are wrecked, and high talents, rich with the power of human uplift, are dissipated. It is difficult to secure all the good which should come from co-education, and at the same time avoid the extremes from which the liabilities come. The problem here is the development of moral stability and the creation of a purpose in life, from which strength will come to turn aside from the fanciful distractions that present themselves. More wholesome social activities, especially for girls, more for boys, may help to give the poise and balance which youth seems so often to lack at this age in life.

5. Dancing forms too large a part in the social activities of the high school. Probably as many as half of the formal entertainments of the high schools are dancing parties. Properly conducted, the dance is a beautiful occasion for entertainment. The chief evil of dancing comes from the excess to which it is carried and from the fact that dances are frequently poorly supervised. Because of these facts, all the evils that follow the social life of the high school express themselves most boldly in the dancing party. Here the youth, the mere boy and girl, imitates the collegian; here work most powerfully all the influences which distract the mind of youth from the pursuit of knowledge; here foppery is master of ceremonies; here the commingling of the sexes is most intimate; and here the avenues of extravagance are opened wide. I recently selected fifty young men at random from our high school students, and submitted a questionnaire to them in relation to dancing. I discovered that these fifty young men attend per month 114 dances, or an average of 2.28 dances each. The admission fee is uniformly 50 cents, resulting in a total of \$57 per month, or an average of \$1.14 for each youth. Of the

fifty boys only three do not dance, while five attend only two or three dances a year. Eight of the fifty dance every week. Now I am sure this is not an extraordinary record, either in city or country life. I also inquired as to the feeling of the parents upon the question of dancing. Thirty-five of the boys reported that their parents approved of their dancing; ten said their parents gave approval when they went with good company and did not go too frequently; fifteen said their parents were entirely indifferent toward dancing. It would seem, therefore, that the dance-hall is a respected institution among us, and does, in a general way, enjoy the confidence of parents. Whether or not this is a wholesome indication, I am scarcely prepared to say. I do feel, however, that our dances should be more carefully supervised, and that parents should more often attend them. The social function requiring the greatest supervision is usually given the least. Young people frequently go to church with their parents, but parents very seldom go to the dances with their sons and daughters. Dancing as an amusement would be greatly uplifted by the presence of parents. The effort now being made to standardize dancing in the parties of the high school is certainly a step in the direction of progress. Another very fortunate change would be the substitution of the matinee dance for the evening ball. While the authorities of the high school can not limit the number of dances which the students may attend, they can limit the number permitted as a part of the activities of the school. This, I am sure, our high schools are already doing. I wish some organizer of amusements could suggest to us some form of entertainment which could be used occasionally as a substitute for the dancing party.

6. The social life of the high school conduces to habits of extravagance in young men and women. Attendance at high school is coming to be very costly. A large part of the expense results from the demands which the social life of the school imposes upon the student. Usually he is not a wage earner while in school, and he cannot in three months of vacation lay away enough to carry him through nine months of schooling. He must therefore depend upon the home for at least a part of the means he spends while in high school. To ascertain what the probable expenditures of high school students are, I asked fifty young men how much spending money they had per week, and for what they usually spent it. I found that the fifty boys are spending, just as they see fit, \$68 each week, or an average of \$1.35 each. I found that \$28.65 of this amount is spent for confectionery, or 57 cents for each boy. Now, assuming that this group of fifty is typical of the school in general, these figures say that the 140 boys in the humble Davis county High School enjoy the privilege of spending at their sweet liberty the sum of \$2,872.80, or \$20.52 each, which

is more than twice the entrance fee imposed upon them by the school. Carrying these figures through the entire student-body, and assuming that the girls spend one-half as much each per week as do the boys, I find that the amount of spending money allowed by the conservative parents of Davis county to their sons and daughters in high school will reach \$10,296 for the nine months of the current school year. This sum will pay the salaries of the ten teachers engaged in their instruction for the whole year, and there will be \$750 left over for the equipping of a library. And I venture the guess that these are not unusual figures. High schooling is becoming a luxury, and the student without money often suffers embarrassment in the presence of those who have means, and who are encouraged to spend it in the social activities built up about the high school. Of course, all this money, and probably more, would be spent if the students were not in school; but that fact does not lessen the wrong involved. It is the manifest duty of the high school to do some constructive work against the extravagance of its students, and especially where that extravagance is the result of the social life of the high school itself.

KAYSVILLE, UTAH

Promises of Spring

The dull, gray days are wintry still, and rain
Incessantly descends on hill and plain.
It seems the sun will never shine again.
Like armies vast, the rain drives to and fro,
And from the valley banishes the snow—
And yet, the Winter's passing seems so slow.

But through the rain the trusting eyes will see
Sweet Spring but sleeps, bud-bound, in vine and tree,
Waiting the waking kiss of early bee.
And faith's keen ear will hear the thrushes sing
Above the storm, and catch the homing wing
Of each returning promise of the Spring.

ST. GEORGE, UTAH

ETHEL JARVIS

Human History not Explained by Evolution

BY ROBERT C. WEBB

[This article is a continuation of a series of contributions by the same author, which appeared in Volumes XVII and XVIII of the ERA. The earlier writings have dealt more particularly with the development of organisms, and the bearing of the doctrine of "Evolution" thereon; the present article treats the subject of the varied traits and tendencies of man as summarized under the title "Human Nature," and considers the origin and source thereof. While each article is complete in itself, students are advised to study the entire series.—EDITORS.]

IN THREE PARTS—PART II

At some undetermined period in the remote past the "stone-age" people of Europe and other continents were succeeded by the so-called "megalithic" builders, who erected extensive monuments and other edifices, having one common feature, the use of immense blocks of stone in their construction. Some writers have suggested that these people, "just emerging from a state of low mentality"—this is said because the theory of evolution demands low mentality of people living in a great antiquity, just as it demands ignorance of writing in people living in the time of Moses—were attempting, in their earlier works, at least, to construct artificial replicas of natural caverns, etc. Yet, in spite of their confident derogation of the intelligence of these ancient builders, our modern wise men are quite unable to indicate how it was that such "undeveloped" creatures were able to move and place their vast stone blocks, without the aid of machinery. To any mind not determined to prefer hypotheses to facts the inference is unescapable that, either these ancients possessed and used machinery of some description, or else that they were marvelously efficient in the performance of hard and difficult tasks. In either case their evident performances were entirely incompatible with the notion that they were only a few degrees removed from apes, and show, if nothing beside, a degree of skill and industry that indicates a high average of intelligence. When we consider that, in some of the walls built by these people, there are stones weighing not less than one hundred tons, we may appreciate the gravity of the problems that confronted, and were solved by, these people of "low mentality."

The term "megalithic" indicates a general habit of building with large blocks of stone, which was manifested among peoples inhabiting widely separated regions and localities over the earth's surface, and during an extended period of time. The general

characteristics of this architectural genus are so marked in all examples, however widely separated, that many authorities have held that one race or stock, widely scattered over the earth, must have originated them all. Whatever may have been the real facts, we find that the situation, as it affects the present discussion, is entirely the same. For example, if certain local builders in Europe, Africa, America, or elsewhere, had shown a curious and incomprehensible ability to handle huge masses of stone and construct vast buildings, it might have been possible to attribute their feats to some accidental development of power. When, however, peoples in both hemispheres are found to have done precisely the same things in the same ways, there can be no reasonable doubt that, if of one race or not, they possessed in common a high order of mechanical knowledge, which is certainly indicative of intelligence and achievement. Characteristically, also, these ancient builders used no mortar or cement in laying the blocks together. In the "Cyclopean" masonry, as it is called, the blocks were not squared, as in "ashlar" work, but left in irregular shapes, each one being cut or chipped to fit neatly into the hollows or projections of its neighbors. In many cases such joints are so exactly cut and fitted, that, even after the lapse of ages, they are scarcely separated.

Even more striking than any of these facts, we find that some of the most ancient buildings on earth are constructed on principles entirely scientific. Thus, as several writers have gone to some pains to indicate, such structures are Stonehenge in England, and the Great Pyramid of Gizeh in Egypt—particularly the latter—are constructed with evident knowledge of astronomy and complete observance of the principles of geometry. Although, as some argue, these buildings may be modern, as compared with some others, of which we have evidence, they were erected by people already firmly grounded in the basic sciences. Archæology affords no certain clue as to even the approximate period at which knowledge of such sciences was first manifested. It knows nothing of the beginning or origin of civilization, nor of any of its characteristic arts. Consequently, speaking from the scientific point of view, which regards facts, and not mere theories, we must insist that we have no data upon which to base a history of any of these matters, or to pass a judgment upon the grade of intelligence attained by any tribe of people at any period of the earth's career, apart from the works that they have left. A few of these have been mentioned.

One thing we may assert in this connection, even in the face of uncertainties of other varieties. This is that there are diversities in character, mentality and interest in various subjects between races of mankind, precisely as between individuals. Thus, throughout history, there have always been tribes and nations

possessed, apparently, of a superior faculty for developing the arts and sciences, and originating highly-organized social and economic structures. These have, accordingly, become "civilized." Other tribes, because of unfavorable environment—such as would occasion constant warfare, etc., or aggravate the struggle for existence, as in an inclement climate—or because of deficient interest or capacity in the direction of acquiring knowledge, have lingered in barbarism and savagery. Yet, in the last analysis, the difference between these two varieties of people lies most largely in their differing abilities to improve, or "ornament," their physical surroundings. The savage attains a certain satisfaction in life, and a certain permanence of type in the fact that he is satisfied with crude surroundings and few "ornamentations." The civilized man, on the other hand, tends to develop arts, sciences and institutions, which, while intelligible objects of interest and effort, do not ensure the happiness of the individual, nor yet maintain the permanence of the type. Indeed, the most certain thing that we know of the civilizations of the past is that they have ceased to exist, been wiped out, root and branch, and left varying weak influences on their successors. Thus, some savage races, as, for example, the Polynesians and some Africans, strongly suggest a civilized, or semi-civilized, ancestry in the remnants of apparently complicated customs and traditions which they maintain, and in the vestigial arts which they still practice.

The story of the rise of civilizations, their progress for a certain period, long or short, and their inevitable decay has been repeated over and over throughout time. Probably the ancient Babylonians, Egyptians, Persians and Hindus all supposed that their institutions would endure forever, and that they had achieved the humanly ultimate; yet the outcome was far otherwise. Their descendants, where such remain, show no capacity to emulate their achievements, or to continue their traditions. The malady of race-degeneration is fatal to all resumption of lost glories. It is possible, also, that the widely-dispersed builders of Cyclopean masonry supposed that their world migrations must ensure their permanent importance in history; yet, today, we know nothing about them, except that they erected huge buildings and fortifications, which have defied the elements for thousands of years. In many cases civilizations have been overthrown by hostile invasions, just as the Persians and Greeks subjected the Egyptians, and as the barbarians of northern and eastern Europe overthrew the Roman empire. Yet, before such fate could fall, there was a long and progressive stage of degeneration, of race-senility, in which we must see the real cause of the nation's death.

The civilization of China, which has evidently existed for thousands of years, is an example of a somewhat different order of culture. This nation ceased, apparently, to originate new meth-

ods and activities, after a certain degree of institutional development had been achieved, and acquired, instead, a habit of conservatism, which suggests the lines of development followed by "primitives," such as savages and "barbarians," rather than by people capable of high achievements in the arts and sciences. It was, in a certain sense, however, a source of real strength and stability; for, in every condition of perplexity, the national attention has been called to the "wisdom of the ancients," which means, in effect, the nation's own original strength and self-sufficiency. This habit may yet work mightily in making China a world-power. Whatever defects may be indicated in this type of civilization, numerous elements embodied in it are distinctly admirable; some, also, strongly suggestive of adherence to the principle that civilization, considered, in the broadest sense, as an artificial environment for human life, has no other *raison d'être*, nor any better use or significance, than safeguarding the well-being of all members of society, and affording the means for preserving knowledge. Such, at least, seems to be the theory basing the Chinese culture.

Although notoriously defective in safeguarding the interests and happiness of the individual, the present civilization of the dominant races—that, characteristically, of the so-called "Germanic" nations—has proven uniquely efficient in utilizing the learning of the past. Because, in a very real sense, the "heir of all the ages," our civilization has achieved an unprecedented degree of culture in several particulars. Yet, as we must not forget, the advantage derives from the concentration of knowledge, from manifold sources, among the peoples living in a certain definite area of the inhabited world—the region surrounding the Mediterranean—and its preservation in the cultures and literatures of such distinct races as Egyptians, Arabians, Greeks, and, finally, Romans, rather than from the original and unaided efforts, through the ages, of the present dominant stocks in northern and western Europe. Curiously enough, these nations have figured importantly in world affairs for not more than 1,000 years, and several of them have emerged from barbarism within a very few centuries. In the beginning, indeed, they were, like the Japanese of more recent times, recipients of an alien culture, which they have finally shown themselves capable of assimilating and cultivating to a remarkable degree. They are not, therefore, the highest finished product of an alleged evolution process, but the legatees of a number of well-timed devises, the beneficiaries of a series of amazingly fortunate events, which may be attributed to "chance," or to "providence," as one may feel inclined.

Even with all the advantages of inheritance and opportunity, the strong and restless peoples of Europe have enjoyed their distinctive preeminence, not for centuries, but, rather, for a very few

decades only. For fully 1,000 years, until the era known as the "revival of learning," Europeans differed from other races, only as barbarians of one stock differ from those of others. In their acts, customs, laws and manners, at least, they showed few of the symptoms of that "biological" improvement over their predecessors, of which we hear so much nowadays. Except for the fact that the peoples of northern Europe, being a strong and healthy stock, had always manifested certain native good traits—these were mentioned even by the Roman historians and travelers—notably, a laudable absence of the squalid cruelty and bloodthirstiness, sadly conspicuous among Latins and orientals, there were few real approximations to humanitarian sentiment and practice. Nor did their advances in the arts and sciences exceed those in morals. Even the important acquisitions of printing and gunpowder, derived no one knows how or whence—and there are several traditions on both—were not immediately developed with the rapidity that has characterized the "progress" of the last century and a half. In the pure sciences, also, although certain students, profiting by the labors of Greeks and Arabians, had gone far toward discovering the true principles of astronomy and geography, their efforts had only slight effect in advancing contemporary culture. The people who solemnly tried and executed pigs and donkeys for "infractions" of the moral and civil law, also sternly penalized "heresies concerning the antipodes."

Thus, actually until the beginning of the sixteenth century, the nations of Europe had achieved no greater culture than was compatible with piratical warfare and the broils and mutual persecuting activities of rival sects and cults. How greatly they would have advanced toward intelligence and sanity, had their condition remained unchanged to the present time, can not be determined by any conclusive line of argument: their beginnings, at least, were scarcely promising. But, at this stage, occurred another of the remarkable series of events—"coincidences"?—that have done quite as much to give the impetus to European civilization, as even the innate force and genius of its peoples, who were already worrying to find suitable outlets for their energies and ambitions. This was the discovery—for modern Europeans—of the continents of America and the western hemisphere. Almost as in a single day, a new and immense outlet was afforded for human effort and enterprise. The exploration and conquest of a new world, with the corresponding opportunities for quickly amassing wealth and power, attracted the energies previously expended in neighborhood strifes and the extermination of heretics. Nor can we discount the importance of this new world-factor. It meant the almost explosive expansion of Spain to the dimensions of an imperial power. It involved, also, rapid improvements in ship-building and the methods of navigation, in order that oceans might be

crossed in safety by people who had seldom sailed very far outside of the land-horizon; and because—"necessity being always the mother of invention"—national and personal aggrandizement depended on improvement of the sailor's art. In fact, the world of humanity, in Europe at least, awoke to the vision of unprecedented opportunities, and proceeded to grow great and develop their talents—not because they would have so behaved, or had the opportunity so to behave, eventually, under circumstances not including a new world to be overrun and subjugated, and not because they were of higher or finer quality than their predecessors in other climes and of other races, but, and precisely, because they were the world's greediest and most rapacious materialists, also its fiercest and strongest fighters. Unlike the Chinese, who, as tradition asserts, had discovered the new world some centuries before Columbus, they were profoundly moved by the prospect of unlimited adventure, pillage and the easy acquisition of wealth. The Spaniards, who had but recently overthrown the Moors, and destroyed, with them, a civilization superior to their own, entered with keen relish upon the conquest of the Aztecs and Peruvians, both wealthy, and, at the very worst estimate, very little behind them, either in the arts, or in the cultivation of morals. Nor were the activities of the English, French, and Dutch in the New World entirely of a missionary or benevolent character: their opportunities were merely less conspicuously favorable. The English, having succeeded at a late date to the least promising portions of the Americas—for adventurers, conquerors, and other "quick-profit" seekers—utilized their territories as convenient depositories for their non-conformists, Papists, Quakers, bankrupt debtors (quite the least popular of the lot), and other unappreciated and troublesome elements, and, thus relieved of some internal distresses, continued to progress as rivals of France, Spain and other kingdoms.

Except for the new order of things following on the great achievement of Columbus, and on the activities of his successors, explorers, treasure-seekers, conquerors and empire-builders, all of whom made a great stir in the world, the new disturbing tendencies, crystalized in individualism and habitual insurgency, might have continued longer in the religious lines, and worked themselves out in such movements as the "Reformation" and other "heretical" disturbances. As it happened, however, partly because the newer religious and ecclesiastical systems included certain sociological and political ideals, but, quite as much, probably, because of the general unrest and large activities of the times, protests and uprisings against the older order of things constantly increased in number and violence. Thus, within a very few decades after the king of England had renounced the pope, the people of England rebelled against their king; establishing the short-

lived Protectorate. This revolution came as a logical consequence on the wide acceptance of the new teachings of the reformers, and was only a part of the more general movement involving all the troublesome "non-conformity" and separatism of the seventeenth century; notably, the persistent defiance of Britain's New England colonies, which undoubtedly aggravated the final split in the American War of Independence. But, quite characteristic of its time and associations, the revolt of the American colonies, professedly and ostensibly a protest against British "tyranny," afforded an eminent opportunity for sundry radical idealists, such as Paine and Jefferson, who saw in the expulsion of English authority the incoming of a regime of "liberty, equality and fraternity," as a veritable prelude to the remoter Millennium. Encouraged by the American success in arms, the European advocates of the "rights of man" waxed yet bolder in their propaganda, and achieved the full fruition of their teachings in the volcanic violence of the French Revolution, which created the "opportunity" for Napoleon and his conquests. Within a very few years, as another result in the same lines, occurred the South American uprising, and the defection of all the New World colonies of Spain—except in the West Indies islands—which was the final step in the dismemberment of its vast empire, until its own time the greatest in history.

Thy Holy Will

It was so easy, Lord, thy will to do,
 When all about my pathway roses grew;
 When sunshine fell upon me all the while,
 It was so easy, Lord, to sing and smile!

To hear in life but mirthful melodies,
 To know not pain nor grievous memories,
 It was so easy—basking in the sun—
 To say, dear Lord, thy holy will be done!

But now a shadow hovers in my way;
 The flowers are dead that budded yesterday;
 The path is dark and cold: Is it thy gift,
 This agonizing load I am to lift?

If such the purport of thy holy will,
 Dear Lord, e'en to the summit of life's hill
 Help me to be still worthy of thy trust,
 To lift, to laugh, to love: thy will is just.

Is Man Immortal?

BY JOSEPH F. SMITH, JR., OF THE COUNCIL OF THE TWELVE

IN THREE PARTS—PART III

The punishment of Satan and the third of the host of heaven who followed him, was that they were denied the privilege of being born into this world and receiving mortal bodies. They did not keep their first estate and were denied the opportunity of eternal progression. The Lord cast then out into the earth "Rev. 12: 7-8), where they became the tempters of mankind—the devil and his angels. "And it must needs be," the Lord has said, "that the devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet" (D. & C., 29:39).

At times these fallen spirits steal possession of the bodies of men and women, overpowering the spirit who has rightful ownership. They realize what they have lost and are willing, when opportunity is given them, of possessing bodies of lower animals, so anxious are they to be clothed with flesh even for a season. On one occasion a legion of these evil spirits, when cast out by the Lord, asked the privilege of entering the bodies of a herd of swine (Matt. 8:31). Out of Mary Magdalene the Lord cast seven devils (Luke 8:2). These evil spirits know the Lord from the knowledge and experience they obtained in the heavens before their banishment for rebellion. They called him by name when he disturbed them in their stolen habitations, saying: "Thou art Christ the Son of God * * * for they knew that he was Christ" (Luke 4:41; Mark 1:24; Acts 19:15).

This mortal existence is conclusive evidence that all who receive it kept their first estate. In our former, or spirit existence, we walked by sight. We were in the presence of both the Father and the Son and were instructed by them, and under their personal presence. In this mortal life, or second estate, the Lord willed that we should walk by faith and not by sight, that we might, with the great gift of free agency, be proved to see if we would "do all things whatsoever the Lord our God commanded us." Therefore, he took away from us all knowledge of our spiritual existence and started us out afresh in the form of helpless infants, to grow and learn day by day. In consequence of this we received no former knowledge and wisdom at birth, but, as it is written of the Son of God, who in the beginning made all

things (John 1:1, 3). we "received not the fulness at the first, but received grace for grace" (D. & C., 93:12; Luke 2:52).

Notwithstanding this fact that our recollection of former things was taken away, the character of our lives in the spirit world has much to do with our disposition, desires and mentality here in mortal life. The spirit influences the body to a great extent, just as the body in its desires and cravings has an influence on the spirit. The Lord has caused it to be so, therefore those who were "noble and great ones" in that former world, the Lord fore-ordained to be his prophets and rulers here; for he knew them before they were born, and through the action of the spirit on the body, he knows they will be likely to serve him here. Environment and many other causes, however, have great influence on the progress and destiny of man, but we must not lose sight of the fact that the characteristics of the spirit which were developed through many ages of a former existence play a very important part in our progression through mortal life.

It was necessary that Adam and Eve should fall, thus bringing to pass mortality. It was fully understood before this earth was prepared to receive them, that they should break the law. Jesus Christ was chosen in the heavens to be the Lamb to atone for their transgression (Rev. 13:8). Mortal life is a necessary part in the training and preparation for exaltation. Bodies of flesh and bones were thus received and exaltation could not be without them. The spirit alone cannot receive a fulness of joy, neither can the body of itself, but the two united forming the soul of man, can. "The elements are eternal, and spirit and element inseparably connected, receiveth a fulness of joy. And when separated, man cannot receive a fulness of joy" (D. & C. 93:33-34). We read in the Book of Mormon that the reason Adam transgressed the law was "that men might be, and men are, that they might have joy" (II Nephi 2:25). If Adam had not transgressed he would have remained in the garden of Eden without posterity, and all the host of heaven who were looking forward to the earth life would have been denied that great boon. Jesus of Nazareth would not have become the Redeemer of the world, "and all things which were created, must have remained in the same state [spiritual] which they were, after they were created and they must have remained for ever, and had no end. And they [Adam and Eve] "would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin" (II Nephi 2:22-23).

It is made known in the Pearl of Great Price that after Adam's transgression the Lord sent angels to instruct him in the gospel of Jesus Christ and to make known to him the plan of mortal redemption. When Adam heard this he rejoiced saying:

"Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters" (Moses 5:10-12).

The atonement of Jesus Christ is of twofold nature. Because of it all men are redeemed from mortal death and the grave and will rise in the resurrection to immortality of the soul. Then again, by obedience to the laws and ordinances of the gospel, man will receive remission of individual sins, through the blood of Christ, and shall inherit exaltation in the kingdom of God, which is eternal life.

The resurrection of the dead must of necessity be just as broad as was the curse that brought death into the world. Paul has said "For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." From this we learn that the atonement reaches out and embraces every living creature in the resurrection. Just as long as one soul remains un-redeemed from mortal death and the grave, death has not been destroyed; therefore, every soul shall be ferreted out and receive the resurrection. Death shall be destroyed and immortality gain the victory (I Cor. 15:22-26).

Paul taught the resurrection of the dead, both the just and the unjust, (Acts 24:15) and the Son of God very emphatically declared that "All that were in the graves should hear his voice, and should come forth; "they that have done good, unto the resurrection of life [that is eternal life] and they that have done evil, unto the resurrection of damnation" (John 5:28:29). What is damnation? It is being barred, or denied privileges of progression, because of failure to comply with law. All who fail to enter into the celestial kingdom, are damned, or stopped, in their progression, but they will enter into some other glory which they are entitled to receive.

The Lord does not delight in the punishment of men. He was kind enough to grant to each his freedom to merit blessings or punishment according to his free will or pleasure. It never was the intention of the Lord to destroy, in the sense of annihilation, any of the souls of his children. His great object was to

save them all if they would freely partake of the blessings of salvation. As already expressed, the Lord declared that his great work and glory is "to bring to pass the immortality and eternal life of man." And that he created man, "that he might have joy." That his children might not be lost, or denied the great privilege for which they were created, the Lord prepared various degrees of glory so that each individual may enter into the kingdom of God to inherit that which he is entitled to receive. When the day of final reckoning comes, we shall discover that none of his children is lost save the very few who become "sons of perdition"—those who have received the light and spirit of truth and then wilfully rebel against the Son of God with full knowledge of their guilty deeds. For them there is no forgiveness, even in the world to come. Of them the Lord said: "They are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come, having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father—having crucified him unto themselves, and put him to an open shame. These are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily the only ones who shall not be redeemed in the due time of the Lord, after the suffering of his wrath" (D. & C., 76:33-38).

It is a very pleasing and consoling thing to know that the Lord will save all of his children, excepting the very few who willfully rebel against him. When his children have paid the penalty of their transgressions, they shall come forth from the clutches of the second death to receive a place somewhere in the great heavenly kingdom which is prepared with its several glories and degrees of salvation, for them. The Lord cannot exalt those who are guilty of evil practices, the corrupt, the vicious, and the rebellious. They become immortal but are denied eternal life in his presence and that of his Son. Paul says there are, in the resurrection of the dead, "celestial bodies, and bodies terrestrial" and these glories differ. One he likens to the glory of the sun, the other to the glory of the moon, and yet a third, where the glories differ as do the brilliancy of the stars of heaven (I Cor. 15:40-41). In the highest glory, the celestial, will enter those who have kept all the commandments of God and have been faithful in all things. They shall dwell in the presence of God and his Son Jesus Christ for ever and ever. Into the next, or terrestrial, shall enter all those who die without law; they who are the spirits of men kept in prison, whom the Son, visited and preached the gospel unto them, that they might be judged according to men in the flesh (I Peter 3:18; 4:6), who received not the testimony of Jesus in the flesh, but afterwards received it. Honorable men of the

earth who were blinded by the craftiness of men ; those who were not willing to receive a fulness of his glory and those who were not valiant in the testimony of Jesus, "wherefore they obtain not the crown of our God" (D. & C. 76:71-79).

Those who enter into the telestial are they who received not the gospel of Christ, neither the testimony of Jesus. "These are they who deny not the Holy Spirit, but are thrust down to hell," and shall not be redeemed from the devil until the last resurrection, until the Lord Jesus Christ shall have finished his work. In this glory shall enter all "who suffer the wrath of God on earth," who have not become sons of perdition, but who have been unclean, liars, sorcerers, adulterers and those who have delighted in evil. For even these there shall be a partial redemption and they are heirs of salvation, (D. & C. 76:88), for they shall all bow the knee, and every tongue among them shall confess that Jesus is the Christ. However, before they enter into their place they shall all be judged according to their works and pay the penalty of their transgressions. Those who enter into this kingdom "shall be servants of the Most High, but where God and Christ dwell, they cannot come, worlds without end" (D. & C. 76:98-112). In this kingdom the inhabitants will be innumerable as the stars of heaven, or the sands of the sea shore. And they shall receive instruction and be ministered to by those of the higher glory.

In both the terrestrial and the telestial glories the inhabitants thereof will be limited in their powers, opportunities and progression. "because they were not willing to enjoy that which they might have received" (D. & C. 88:32).

The question arises, What of the dead who did not embrace the truth while living in this mortal life? For the good reason, perhaps, that they did not hear it. The Lord in the great plan of redemption has provided for them. Jesus taught the people that the dead should hear his voice and come forth from their graves, for he would carry the gospel unto them (John 5:28-29). Peter bears record that the Lord did this very thing, while his body was in the tomb his spirit was declaring salvation to the dead in the spirit world. (I Peter 3:18-20; 4:6).

The gospel will be preached to all the dead who have not received it until all are converted and every knee shall bow and every tongue confess that Jesus is the Christ. The ordinances which they did not receive in mortal life shall be performed for them vicariously in the Temples of God, and the Lord will accept the work in their behalf as if they had performed it for themselves. The Lord declared to Joseph Smith that all who die without a knowledge of the gospel, "who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a

knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom. For I the Lord, will judge all men according to their works, according to the desire of their hearts" "And I also beheld", said the Prophet, "that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven" (*Hist. of the Church*, Vol. 2:380-1).

Thus we see the great wisdom and mercy of God in preparing a means of escape from death and hell for all his children who will receive it, and a place in his great kingdom where each shall dwell conscious that he has received all that he merits and that full justice has been done.

"Death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grove most deliver up its captain bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel. O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh. * * * And it shall come to pass, that when all men shall have passed from this first death unto life, inasmuch as they have become immortal, they must appear before the judgment-seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God. (II Nephi 9:12-15).

In the resurrection from the dead, the bodies, which were laid down natural bodies, shall come forth spiritual bodies, that is to say, in mortality the life of the body is in the blood (Lev. 17: 11), but the body when raised to immortality shall be quickened by the Spirit and not the blood, hence it becomes spiritual, but it will be composed of flesh and bones, just as the body of Jesus was, who is the prototype. (Luke 24:29).

We read in the Book of Mormon that through the redemption made by the Savior all who believe on his name have eternal life, and salvation in the celestial kingdom comes to none else. "Therefore the wicked remain as though there had been no redemption made, [so far as entrance into the celestial kingdom is concerned] except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. Now there is a death which is called the temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death. The spirit and the body shall be re-

united again in its perfect form; both limb and joint shall be restored to its proper frame" (Alma 11:40-43).

When the body and the spirit are thus united in the resurrection, to become an immortal soul, that soul can die no more, neither can the spirit and the body be divided any more, for they have been "inseparably connected," thus the whole becoming spiritual and immortal "that they can no more see corruption" (Alma 11:45), and man is then privileged to receive a "fulness of joy" (D. and C. 93:33).

In this mortal life the spirit and the body are not inseparably connected, neither can they be until there first comes a separation which is called mortal death at the close of this probation, and then when re-united man is a soul whose parts are inseparable and immortal, and if faithful, he shall enter into eternal life as a son of God.

How great and glorious is the plan of redemption. How wonderful it is when understood, for the Lord desires to save all the workmanship of his hands. The worlds that he has peopled with his children are without number, and "As one earth shall pass away," to its exaltation, to fill the measure of its creation as a place of eternal habitation for the souls of men, "even so shall another come," and there is "no end to his works neither to his words" (Moses 1:38).

This earth on which we dwell, like many that have gone before, is destined to become a celestial sphere and the righteous shall inherit it forever. "For, for this intent was it made and created," and after it has filled the measure of its mortal creation, it shall be crowned with glory, even with the presence of God the Father. Like man, the earth also shall die, but it also shall be quickened again, and shall abide the power by which it is quickened to continue throughout eternity as the celestial abode of man (D. and C. sec. 88).

Surely it is a wonderful work, "to bring to pass the immortality and eternal life of man." The great work which is the glory of God, our eternal Father.

Into the Light*

BY J. ARTHUR HORNE

From his vantage point on the hill, Kid Gordon could see an unusual activity in the town—unusual for that early hour. That a posse was being organized for his special benefit, he had not the slightest doubt. Smoke from a hundred houses curled upward in the clear spring air, and indicated as much as the men and horses in the streets the intent of the inhabitants. But he had no notion of waiting for any posse. His horse was fresh; he had nearly an hour's start, and by taking a short cut around the base of the mountain he could easily outdistance them.

Reared among the cow camps of the rude frontier, and having no remembrance of father or mother, he had known little but hard knocks, until he got big enough to return them, which he did with interest. He had endured almost every kind of hardship, from the kicks of the camp cooks to being left for dead in a deserted log cabin. He had often gone days without food, and then stolen to satisfy his hunger. And now at twenty-two he was an outlaw. The night before, he had robbed the day coach and express car of the Redlands accommodation.

It was more from reckless love of adventure than from any desire to do injury that he had attempted so desperate a game. He was elated over its success, and the ease with which it had been accomplished; yet, back of it all, he regretted that he had robbed the passengers—not from fear of the posse, but because he had been recognized, and would never dare be seen again in Redlands.

Tall and raw-boned, he was, with dark hair, broad shoulders and muscles of iron. Dressed in typical cowboy style—brown leather chaps, blue flannel shirt open at the throat, broad-brimmed hat, handkerchief knotted about the sun-burned neck, cartridge belt and holster at his waist, and spurs on his boots, with one hand holding the bridle reins, the other the rifle—he could easily have been painted to represent "The cowboy guarding the cattle ranges from the onrushing tide of homeseekers," instead of a bandit for whom a posse of armed men were gathering.

Some forty or more men now rode out of town and came directly east toward him. Presently they separated, half of them turning off to the southeast, evidently making for the Low Pass.

*This story won first place in the ERA story contest for January.

while the others swung off more to the northeast, intending to go around the foothills into the valley beyond.

Mounting his horse, the young bandit rode into a dry wash and followed it to the base of the mountains. This range reaches up from the south like a great arm, with the foothills extending like fingers into the surrounding plain. A few pine trees, fragments of the dense groves on the mountains, were scattered over the upper slopes of the hills, and into these the bandit rode, while the posse went round the ends of the foothills to the north.

Two hours' ride brought him to the last of the hills, and a beautiful green valley, about twenty miles wide, lay spread out before him. Glancing across the valley to the east, he was surprised to see little squares and oblongs of brown earth checkered among the green.

"It must be that company of 'Mormons' who passed through Redlands a few weeks ago," he said to himself. "I guess they've decided to settle there."

Riding swiftly down a steep declivity toward the river, his horse stepped into a badger hole, and both horse and rider came violently to the ground. Dazed by the fall, it was some time before he mounted his horse again. The poor animal was so lame that he could not be urged off a walk. To beat the posse to Trail Canyon was now impossible. A cloud of dust to the north told him they were already coming into the valley. Leading his horse into a deep ravine, he tied him to a bush and then lay down on the bank above, to watch.

The horsemen came into view in twos and threes, their gun barrels flashing in the sunlight. That they were alert for any signs of the bandit was evident from the way the two men in the lead scanned the trail, and the way the others swept the valley with their eyes. The men stopped at the ford, and three of them dismounted and examined the trail carefully before they crossed. The same precautions were taken on the other side; but, finding nothing, they rode on up the valley to the south.

The young bandit now conceived a bold plan. He would cross over to the "Mormon" colony, tell them he was one of them, and if necessary divide the spoils with them. They would doubtless be glad of another recruit.

It was dark when he rode up to the nearest light and peered into the window of a three-room log cabin. A man of slight build and almost snow white hair was seated at a table, reading. A matronly woman, and a girl about sixteen, were washing dishes. Two smaller girls played with a rag doll, while two big boys dozed before the fire.

A hearty "Come in" answered his knock, and he opened the door, still holding the bridle reins in his hand. The rattling of the dishes stopped. The family were evidently surprised to see

a stranger. The man took off his spectacles, arose from his chair and extended his hand.

"Any show to stay over night?" the bandit asked.

"There's always room for one more," was the reply, and turning to one of the boys, he said, "Reed, put the gentleman's horse in the field. Come in," he repeated; "Sister Wooley will set you a bite to eat."

"I'll unsaddle first," Gordon said.

He put the saddle and rifle in the shed, and tucked his sack of coin out of sight in one corner. The family didn't look very dangerous, so he carried only his revolver to the house for possible emergencies.

He found the "Mormons" so different from what he had expected, that he hardly knew how to act. Before the family went to bed they knelt down on the floor with their elbows in their chairs, and the father prayed. Then the children lovingly kissed their parents "good night." The bandit lay awake for a long time in his bed, on the floor, puzzled by this new world he had suddenly fallen into. A strange sensation was gnawing at his heart strings. Somewhere in the dim recesses of his memory, a kindly face and a pair of tender blue eyes seemed to be struggling for recognition. Perhaps it was his mother. He did not know. Sometimes he wondered if he had really had a mother. As if in answer, those tender blue eyes seemed to look down at him reproachfully, from a great height.

He was awakened by some one stirring the fire in the other room. The sun was already up. The boys, who slept in the other bed, had gone out. Perhaps they had gone to give the alarm. He dressed quickly. Seizing his revolver he hurried to the shed. The things were just as he had left them. The boys were milking the cows in the corral, while the father was bringing the horses from the field. His fears subsided and a feeling of serenity swept over him.

"Your horse seems pretty lame," Mr. Wooley remarked as he came up. "You'd better stop over for today and let him rest."

"He wrenched his shoulder coming over from Jackson's Hole yesterday," was Gordon's response. "I'll go down and take a look at him."

If he had any doubts about Mr. Wooley's reasons for asking him to stay, they were dispelled when he saw his horse limping about the field.

Breakfast was waiting when he returned to the house.

"Your home is in the Jackson Valley, I suppose, Mr. ——"

"Holden—Bert Holden."

"Mr. Holden?" ventured Mr. Wooley, while they were eating.

"My home's wherever my hat's off," replied Holden, for such we shall call him.

"Why not take up some land and make yourself a home?" suggested Mr. Wooley, with a twinkle in his blue eyes.

"That'd just suit me fine, if I wouldn't be buttin' in," the young fellow replied. "It'll be just the ticket," he thought to himself, "for a week or so."

"We'd be glad to have you, I'm sure," Mrs. Wooley said.

"The more the merrier," chimed in Reed, and brown-eyed Edith looked at the stalwart young fellow admiringly.

"There's a fine claim joining us on the east," continued Mr. Wooley. "I'll go over with you to see it, if you like."

A fifteen-minute walk brought them to the place. No official surveys had been made, but a compass and a fifty-foot tapeline showed them the corners. It was nearly noon when they finished, and Holden asked Mr. Wooley how much he wanted for his trouble.

"Not a mite of trouble, young man; you're entirely welcome."

They walked on in silence for a short distance, when the young man, who was walking ahead, suddenly wheeled around.

"Mr. Wooley, why do you take all this trouble for me? I'm nothing to you. I came here last night believing you 'Mormons' a lawless bunch, and you set me up to your table and bring me out here and stake off a piece of ground for me. No one ever did a kindness to me before, and God knows I never did one to any one else. I've tried to be suspicious of you, to see some motive for all this interest in me, but I give it up. What's your game?"

"Game," the older man repeated, mildly. "I haven't any game. We are just starting in here, and are anxious to have as many settlers as possible. I'm sorry if you have misunderstood me."

Partly satisfied, Holden turned to resume his walk, Mr. Wooley keeping step beside him.

In the afternoon, the bandit went to the shed, dug his sack of money out of the corner, and, taking a couple of glass fruit jars he found there, went to one corner of his claim. A few pine trees grew along the creek and, selecting the largest, he scratched out a hole under one of its great roots. He then emptied the contents of his sack on the ground. It was a motley collection of gold and silver, greenbacks, paper rolls and envelopes. He first picked out \$65, the remainder of his wages he had earned at the spring branding, and put it in his pocket. Then he gathered up the loose change, \$192 that he had collected from the passengers, and put it into one of the glass jars. The paper rolls and envelopes contained \$5,000 in gold and greenbacks which he had taken from the express car. He placed this in the other jar, screwed on the lids of both, and put them in the hole under the

root. After filling the hole, he took a dead pine branch, sprinkled its needles over the place, and then returned to the house.

He stayed at the Wooley home, working in the timber, cutting his house logs, or worked on the farm to pay for the use of a team, occasionally. At night he slept near the door with his revolver under his pillow.

Every morning and every night the family knelt at prayer; and before every meal, bowed their heads over the table while one of them thanked God for the food which he knew they had brought with them from Utah. It all seemed very foolish at first, but as time went on, this praying business began to have some meaning for him. Somehow, he seemed to be mixed up in it, too, when the parents did the praying.

Almost before he realized it, a little cabin stood on his claim with a patch of brown earth near it. He opened the door one afternoon and found on the floor a collection of furniture. It had been gleaned from the meagre store of the little colony. They had shared their little treasures with their poorer neighbor.

Poor! and more than five thousand dollars rested at the foot of the big pine! For the first time in his life, his conscience smote him. What right had he to accept the hospitality of these people? What had he ever done that they should part with their valuables to help him out? Suppose they should discover who he was! He cursed himself with a volley of oaths for the deceit he was practicing, and resolved to leave that very night.

When he returned to Mr. Wooley's, he found that gentleman laid up with a sprained ankle.

"Mr. Holden," he began, "I've been wondering if I could get you to work on the ditch for a few days in my place?"

"Of course, I'll be only too glad to do it," was the reply.

Some twenty men and boys, with teams and scrapers, were at work on an irrigation ditch. None of them smoked nor swore. They called each other "Brother," and yet a jollier, happier bunch of men he had never seen. He stayed on the ditch until it was finished. Why? He could not have told, only that he was strongly attracted to these people whose religion seemed a very part of them.

A little incident occurred that fall which banished from him forever all thought of leaving the colony. Mrs. Wooley's sister and family decided to spend the winter in Utah, and Mrs. Wooley was going as far as Redlands with her. The wagon was at the door, and Mrs. Wooley was kissing her husband and children "good-bye." Perhaps it was the heart-hungry look in Bert Holden's eyes as he surveyed this scene, or it may have been just her big motherly heart, but anyway she suddenly turned to him and kissed him as tenderly as she had the others. The poor, starved heart in him seemed ready to burst with the flood thus

suddenly poured into it. For the life of him he couldn't hold back the tears, and he saw the wagon drive away as in a mist. He wanted to run after it—to hold forever in his sight that dear, kind, motherly soul. Mother—why, he had never known before what that word meant. He was like a poor, storm-tossed vessel at sea that had come back to anchor at last.

The next Sunday he went to meeting. A young man got up to preach. He said a man named Joseph Smith had a book given him by an angel, and some more angels came and told him to start the Church. The people in the meeting seemed to think the story was all right, but Bert wondered how the young man could be so sure Smith told the truth. However, the story held a fascination for him that he could not shake off. It meant many trips to the meetinghouse, much reading, and long conversations with Mr. and Mrs. Wooley.

Winter was on, long before the colonists were prepared for it. Unused to the rigors of the northern winters, they had not sufficient food or shelter for man or beast. Many of the cattle died. Most of the potatoes were frozen, and though they had plenty of flour and meat—the latter supplied by elk which came down from the mountains in great numbers—they sadly missed the vegetables. The bread and meat diet began to tell on the health of the settlers. Scurvy broke out, and by the middle of February every house was infected. The snow was four feet deep on the level, and the road to Redlands effectually closed for the rest of the winter.

When Bert Holden saw Mr. and Mrs. Wooley in bed with swollen tongues and discolored faces, he became alarmed.

"Mr. Wooley, isn't there some cure for this disease?" he asked anxiously.

"It's lack of vegetables," Mr. Wooley answered. "Sailors often used to get it, but were quickly cured when they came to port, unless the disease had gone too far."

"Then you think you would get well if you had some vegetables?" he questioned.

"I know we would," was the reply.

"I'm afraid potatoes are the only thing Redlands would have this time of year. Would they do?"

"There isn't anything better," Mr. Wooley affirmed. "But it would be impossible to open the road to Redlands now."

"Would a hundred pounds do any good?" Bert asked, eagerly.

"It would probably cure the whole colony," was the gratifying response.

"Mr. Wooley, I'll go to Redlands tomorrow on snowshoes and be back in three or four days with some potatoes."

"Do you realize the danger of such a trip?" And Mr. Wooley looked searchingly into the eyes of his stalwart friend.

"Yes," Bert said, slowly; "I realize the danger far better than any one else."

"I shall not try to dissuade you, my boy, if you are determined to go. May God keep you safe from any harm."

Bert left the house and went immediately to his own cabin, where he fashioned a sled with a pair of snowshoes for runners. Then going to the foot of the pine he shoveled away the snow and earth, took out the jars of money and carried them to the house.

The next morning, he was up at 4 o'clock. The stars shone so brightly on the white snow that he had no difficulty seeing his way about. His lunch and the jars of money wrapped in a quilt were tied on the sled. Stepping onto his snowshoes and taking the sled rope in his hand, he struck out across the valley to the west. He was favored by the slope of the land to the river, which he reached just as the first streaks of the gray dawn appeared in the east. Leaving the river, he began the ascent of the foothills, and by 4 o'clock stood on the last of them looking down across the country to the little spirals of smoke and black specks that marked the town of Redlands. He expected trouble, but as it would be dark when he reached town, he carried only his revolver. The trouble would be at close range.

"Swish, swish, swish, swish." The long powerful strides were taking him over the snow at a rapid rate. The sun went down, and the semi-darkness of the winter night enveloped the lone traveler on the plain. The lights of the town twinkled in the distance and the faint whistle of a locomotive was borne to him from far away to the south.

Entering the town he went immediately to the store, an oblong frame structure whose one hanging lamp cast a yellow glow on the snow in front. Leaving his sled on the porch, he turned the knob and entered. A strong odor of tobacco smoke and coffee greeted his nostrils. The smudgy light revealed the storekeeper and half a dozen loafers seated about the stove, smoking. Mindful of the curious glances cast in his direction, he cautiously avoided facing the group at the stove, but went up directly to the counter as the storekeeper came around behind it. Gordon's back was to the light, and no one recognized him until he spoke.

"Kid Gordon!" exclaimed the storekeeper.

The effect was electrical. The men at the stove were on their feet in an instant. The Kid's reputation for gun-play was too well established for any of them to think of drawing a revolver, if he had one. Instead, there was a general movement toward the front door. The Kid wheeled quickly.

"There's no hurry about keeping that appointment, gentlemen," he said quietly. He waved his revolver in the direction of the disordered chairs. "Please be seated."

They sat.

"There's one of God's own women sick over in the valley," continued Gordon. "I've come to take some potatoes to her, and don't want any one to hinder me. Mr. Meyers," he said, addressing the storekeeper, "if you'll just carry a sack of potatoes to the front door for me, I'll be going on my way."

He threw a dollar on the counter and then followed Meyers to the door.

"I see we have a little audience out here in front, so I'll have to ask you to carry it outside," Gordon requested.

As he opened the door, he heard some one outside say, "Be careful, Meyers is in front."

There was a decided movement to get back out of the light as he and the storekeeper came outside.

"For h—I's sake, fellers, don't run," some one said, excitedly.

"Just set the spuds down," Gordon said as he closed the door. "I want to say a few words."

Keeping his back up against the door, and Meyers close up in front, he looked the situation over. The muzzle of several rifles protruded into the shaft of light, while the faces of the men were dimly seen beyond.

"About eight months ago, I took a considerable number of dollars from a few of the citizens of this here burg," began Gordon, relapsing into his former speech. "Today I brought it back. If Tom Keene will step up here and unwrap that quilt on my sled he'll find it, along with the money I took from the express car."

A lanky fellow stepped out of the darkness up to the sled. In a moment he held up the jars of money. Exclamations of surprise greeted their appearance.

"I'll hand this money over to Mr. Meyers, and he can return it to the owners," went on Gordon. "The express money he can turn over to Sheriff Rawlins. Now, fellows, I'm tryin' to live straight, but if any of you ain't satisfied, and still want to unload your shootin' irons in my direction, you now have that privilege."

Returning his pistol to its holster he stepped out onto the porch. For a moment he stood there, motionless, and not a sound came from the darkness. Then big Jim Ferron, a prominent cattleman, with a heavy mustache, and a deep bass voice, stepped up beside him.

"I'm with you, Kid," he said. "Give me your hand," and he seized the Kid's fingers in an iron grip.

Instantly the crowd broke up into a laughing, joking lot of men who surged around Gordon, slapping him on the back and shaking his hand.

"Come over to Tobe's with me, and we'll have a drink," Ferron suggested, a few minutes later.

"Thanks, Jim, but I've cut that out, too," replied Gordon, as he tied the sack of potatoes onto his sled.

"Come to the house, then, and stop over night with me."

"I certainly will, and be glad of the chance." And the two left the store, pulling the sled after them.

Daylight the next morning found Gordon far out on the flat. The sky was overcast, and a stiff breeze had sprung up from the southeast. About 10 o'clock a few feathery flakes shot obliquely across his path. A little later the mountains, though not more than a mile distant, were completely shut from view. The wind whipped around so among the foothills that he frequently lost his direction. The storm continued into the afternoon, with increasing fury, driving the snow like needle points into his face and neck and ears. Presently the hill seemed to slope off more to the east and, concluding he had come to the last of them, he crossed this one diagonally. When he had covered what he knew must be the distance to the river, and no willows appeared in his path, he became uneasy. He continued on for another fifteen minutes but found nothing. He retraced his steps for a short distance until they were covered up. He wandered around trying to find some clue to his whereabouts and then sat down on his sled to think out some solution for his difficulty. There was no use denying the fact—he was lost. Lost in a blizzard without so much as a bush to shelter him. There was no use walking around any more. Besides, his strength was nearly gone. There was only one thing to do—wait until the storm broke.

He kicked out a hole in the snow and, dumping the sack of potatoes into it, covered it over. Wrapping the quilt about his weary body he wormed his way down into the snow, pulled the sled over him like a trap door, and fell into a troubled sleep.

Daylight found the blast unabated. All the day long, it hummed and sang over the flat, but when the sun went down the curtains were drawn aside and the chilled and hungry wanderer beheld once more his cherished goal.

It was 2 o'clock in the morning when he pulled his sled across the little shaft of light coming from the beacon lamp some thoughtful hand had placed in the window of the Wooley cabin. All his pain and weariness were forgotten in the warmth of his reception. Mrs. Wooley and the girls cried when he went into the sick room, and even Mr. Wooley and Reed had tears in their eyes.

Tired nature finally reasserted itself and he went to bed. The next thing he knew, conditions were entirely reversed. He was lying in bed, sick, and Mrs. Wooley came into the room with a bowl of steaming broth in her hand.

"How is it you are up and looking so well this morning?" the sick man asked. "You looked last night as if it would be a week before you got out of bed."

"Why, bless your heart," she said, "it *has been* a week since you got back."

"A week," he echoed, feebly.

"Yes, you've been delirious and I guess this is the first time you've come to yourself."

"What a weakling I am to break down like this," he complained.

"Not at all, my dear boy. The wonder is that you got back at all. Only the power of God saved you from death."

"What will they say when they learn who I am?" he asked himself. "Even if they turn me out I am glad I came. From being a wild outlaw, fleeing from armed men, I have become a believer in God and the brotherhood of man."

In the afternoon he asked for Mr. Wooley. When that worthy man sat by his bedside, he said: "Mr. Wooley, I have something to tell you. It's very hard to say it, but I have deceived you. I am not Bert Holden, but an outlaw named Kid Gordon—Sidney Gordon is my right name."

"I thought you'd be telling me before long," said Mr. Wooley pleasantly.

"What, you knew Holden was a false name?"

"Yes, I learned who you were the third day after you came. Some of the posse were here looking for you."

"What made you shield me?"

"Oh, I thought maybe we could do you more good than the penitentiary," was the matter-of-fact reply.

"There's one more question I would like to ask," he said in a husky voice. "Do any of the others know who I am?"

"Sister Wooley was here when the posse came, but we did not tell the children until you left for Redlands. You see," the good man explained, "we knew the risk you were running, and wanted the children to unite their faith with ours for your safety. We would not have consented for you to go, but considered it your duty to return the money yourself."

"And you knew I was taking the money with me?"

"No, but I thought you were."

"Oh, Mr. Wooley, I'm not worth a hundredth part of all the loving kindness you have shown me."

"Every soul is precious in the sight of God," the white haired man said, simply.

The sick man's eyes closed and the tears stole out from under the dark lashes onto his pale cheek. The heart which once had gloried in robbery and pillage was overwhelmed by this new proof of Christ-like love and sympathy.

"Mr. Wooley," he said presently: "do you think—do you think—"

"Do I think what, my boy?"

"Do you think that some day I could be baptized into the Church?"

"I rather think so," the older man said, smiling. "The whole colony has been praying for that for six months."

When Mrs. Wooley brought Gordon's breakfast to him next morning, his face was radiant.

"Oh, Mrs. Wooley," he cried, "often in my dreams I have seemed to see the face of an angel with beautiful blue eyes and a sad, yet kindly, face. Last night I saw it again, very close. This time it was smiling, oh, so sweetly. It must be my mother, for her face is like yours!"

Stooping down, Mrs. Wooley kissed the white forehead, and dropped a tear on the dark hair, while Mr. Wooley, standing in the doorway, took off his spectacles to wipe them.

SALT LAKE CITY, UTAH

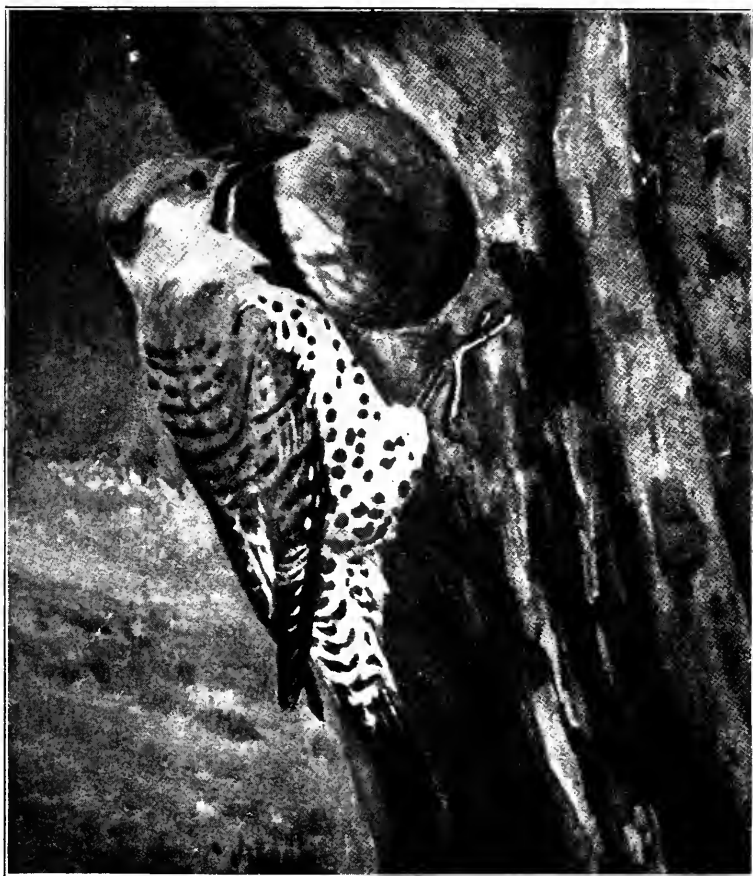
Our Father Knows

Our Father who dwells in the heavens, and who is our Maker, and whom we long to be near when our spirits shall be released from this earth, that we may dwell in his presence through eternity, sees and knows every action of his children. Like our earthly parents, he makes many efforts and sacrifices for his loved children upon earth, even though they sin. He is anxious that sinners, too, shall partake of the peace and glory in store for the righteous when they shall leave this earthly existence behind. But he calls on them to repent of their sins, learn of his ways, and walk in his paths.

As God's children, we ought to be very happy, considering all the great promises which are in store for us. Remembering these, we should strive for the right, and aim always to please God and to keep his commandments. He is our light and our salvation. As children of God let us be cheerful, lift up our voices, and rejoice in the work that is given us to do. Let us avoid that which is evil, and strive with our might to do no act which we know to be wrong, but ever battle for the right. When the day shall come that we shall behold our records (for the records of mankind and their actions in all lands shall be laid open in time), we shall stand at the goal and say, "Forever and ever, our Father knows."

RUBY HARRISON.

LOGAN, UTAH



Outlines for Scout Workers

BY DELBERT W. PARRATT, B. S.

VIII—THE RED-SHAFTED FLICKER

“A woodpecker is hard at work—
A carpenter is he—
And you may hear him hammering
His nest high up a tree.”

1. Why is this bird called a flicker? Why is it called a red-shafted flicker?
2. It is one of our woodpeckers. Why called a woodpecker? Name three other western woodpeckers. In what way does the flicker differ from these?

3. Note size and color of red-shafted flicker. Contrast the male and female in these two points and tell why the difference.
4. On what does the flicker subsist? and explain how he is suited to procure his food.
5. Tell how and where this bird makes its nest. What advantage is there in such locations?
6. Tell of the number, size, and color of eggs and also of the number of settings per season.
7. In what position is the bird's body while she is sitting on her eggs? Why this position?
8. Tell of this bird's song.
9. Where do the flickers spend their winters? Is this an advantage or a disadvantage to us? Why?
10. The flicker is sometimes referred to as the tree doctor. Why?

HANDY MATERIAL

"HOW THE WOODPECKER KNOWS"

"How does he know where to dig his hole,
The woodpecker there, on the elm tree pole?
How does he know what kind of a limb
To use for a drum or to burrow in?
How does he find where the young grubs grow—
I'd like to know?"

"'I see,' said the boy, 'just a rap or two,
Then listen as any bright boy might do—
You can tell ripe melons and garden stuff,
In the very same way—

It's easy enough.'"

The word *flick* means to move with a quick jerk. The word *flicker* comes from *flick* and consequently carries with it the thought of fluttering or a brief, sudden decrease and increase in motion. A bird flutters, a light or sound flickers. It is because the bird under consideration produces such a sound while attempting to sing that he is called a flicker. And since some of the shaft feathers of his wings are red, he has become commonly known as the red-shafted flicker in contrast with so many other flickers having no bright colors except yellow on their wings. This characteristic red is most plainly seen when the wings are spread while Mr. Flicker is in flight. Often and properly he is called the Western flicker on account of inhabiting our western country.

In addition to this beautiful fellow, our mountain region cares for a number of other woodpeckers, chief among which are the Downey, Hairy, and Lewis. The Downey and Hairy are so named from the suggestive texture of their feathery coatings, while the last mentioned carries the name of that dauntless western explorer, Captain Lewis, of the famous Lewis and Clark expedition.

Of all our woodpeckers, the red-shafted is the largest and most attractive. Ordinarily he measures from twelve and one-half to fourteen inches in length and has a wing expanse of about one-half that much. Both male and female show the red on their

wings, and besides this both have patches of like color on the under side of their tails and also above their bills. By these red markings, together with a characteristic black crescent on the breast and white patch on the rump, these birds are readily distinguished from all others of the feathered family.

The male, being the defender of and protector to his mate and their little ones, is naturally somewhat larger and stronger than the female. And since it is customary in bird society for the males to "be on dress parade" while the female selects her companion, it naturally follows the competing "he birds" are put to the necessity of coming out and showing off in their very best and finest feathers. In consequence of this the males have acquired colors more pleasing and attractive than are those of the less concerned female. Such contrasts, of course, are most pronounced during the busy mating season.

The flicker has four long, stout toes on each foot, two pointing forward and two backward. With these he securely clings to the tree while drilling with his long, sharp bill. His stiff tail feathers are used to brace himself, and his flat breast bone enables him to rest close to the tree while he is thus engaged boring for food or cutting for a nest.

Only about two per cent of this bird's food is of what we call useful grain and fruit, the remainder is of ants, wood-borers, beetle larvae, weed seeds, and the like. It is not at all uncommon in winter time to see him busily eating Virginia creeper berries from vines clinging to some friendly house, but more often, in the summer, we see him mercilessly tearing up ant beds and devouring the excited insects by the hundreds. In fact, it is estimated that more than half of the flicker's insect diet is of these little, troublesome creatures.

When in search of food among the trees, the woodpecker habitually alights near the bottom of the tree and then works spirally upward, tapping, listening, and drilling as he goes. It is seldom, if ever, that he attempts to work his way downward. In case a borer is located, the "carpenter" begins to make "chips fly" and in short time seizes his prey. His long, barbed-covered tongue is thrust into the borer and there is no escape. In addition to having reversed barbs, the tongue is provided with a sticky, glutinous secretion, from the sides of the bird's mouth, which proves a deadly poison and instant paralyzer to many grubs, borers, insects, and the like with which it comes in contact.

Usually our Western flickers build their nests in dead tree stumps, in clay or sand banks, in houses, and especially in dead cottonwood trees. The nest is lined with wood dust and is ordinarily provided with from five to ten pure white almost opalescent eggs. Most birds, while nesting, rest in a horizontal position, but, strange to say, this is not true with the flicker. In her case, she

almost invariably spends the period in a peculiar vertical position, this being necessitated by the deep, narrow hole containing the secluded nest.

Many birds will desert their nests if disturbed or if the eggs are removed, but such is not the case with our flickers. After once preparing a nest, they are very loath to leave until it has "fulfilled the measure of its creation." However, the nest is rarely if ever occupied by the flickers the second season, but, nevertheless, sparrow-hawks, screech owls, and blue-birds often make appropriate use of these abandoned holes.

The familiar, "If, if, if, if" of the red-shafted flicker is heard throughout the Rocky Mountain region from British Columbia to northern Mexico. This bird is not a migrator, but remains in its chosen locality throughout the year and ever, at all seasons, is ready to clean our trees of pestiferous beetles, insects, and other destroyers.

Prof. Paul fittingly says: "Dr. Woodpecker has committed to him the duty of specializing on those insects that injure the tree internally, and hence require a surgical operation to remove them. The woodpecker does this for his own advantage, to be sure, to procure food for himself and his hungry nestlings; but so helpful are his services to man that out of nearly 800 birds of America the woodpecker stands out as our most useful bird citizen."

All That You Dream

Boys, stay at home, give all your best
To the redemption of the West;
What has the world to give to you
For her green fields and skies of blue?
"Wealth," you exclaim. For honest toil,
There's millions in her virgin soil,
Out here fair fortune's ample sun
Comes smiling down on everyone.
Or you would seek a mate, perchance,
With sunshine in her countenance,
In whose pure eyes your dream doth live
With all that beauty has to give?
Well, you may find her, if you roam,
But you can't miss her here at home.
Or is it virtue, honor, peace?
Her people stand for all of these.
All that you dream, here may be won
Right underneath the setting sun.

THEO. E. CURTIS, in "Sunbeams of Truth."

The New President of the University of Utah

BY EDWARD H. ANDERSON

Recently Dr. John A. Widtsoe, President of the Utah State Agricultural College, was elected, by a majority of the Board of Regents of the University of Utah, to fill the position made vacant by the resignation of President J. T. Kingsbury. A more capable, scholarly, and able man for the position than Dr. Widtsoe could not be found in the United States. The state and the University are to be heartily congratulated on securing him. It is true, some have objected to the action of the Board of Regents in electing Dr. Widtsoe to that position, on the laughable ground of his lack of qualification, but principally, one would think, because he is a Utah man—if we can so confine him to one state, for he is a national and an international character who is as well known in educational circles in Europe as in America, and at home.

It will be interesting and an inspiration to some of the younger readers of the IMPROVEMENT ERA, who are not acquainted with the labors of Dr. Widtsoe, to read of some of his achievements. This article is presented to them with the hope that not only the Alumni of the University of Utah will unitedly stand by him, because he is worthy of it, but with the hope that we may not, as a state, fail to recognize the value of our own citizens, merely because they live with us, and modestly move about in our midst like ordinary persons.

John A. Widtsoe was born on January 31, 1872, on the Island of Froyen, Norway, where his father was teaching. Dr. Widtsoe's father was a well educated teacher, and sprang from a family of teachers for several generations. His mother is the daughter of the "King's" Pilot of the coast and came of three generations of Chief pilots. They had two children, John A., and O. J. P. Widtsoe. Six years after John A. was born, his father died, in 1878.

From that year up to 1883, John attended private and public schools with the ministry in view. In the meantime, in 1881, his mother joined the "Mormon" Church, and two years thereafter, in November, 1883, she, with her two children, emigrated to America and settled in Logan, Utah. Up to 1891 the boys here earned a living by a variety of work. They attended the public schools, and took up many subjects by private evening instruction. In June of 1891 John A. Widtsoe graduated from the normal course of the Brigham Young College, and in July he



DR. JOHN A. WIDTSOE

The new President of the University of Utah, for years President of the Utah State Agricultural College, Logan.

entered Harvard University, Cambridge, Massachusetts. In April of the following year he won the University scholarship on account of high attainments. The stipend was \$150. In April of 1893, he won a scholarship again, and in September he was elected President of the Boylston Chemical Club of Harvard. In June, 1894, he graduated from Harvard with the bachelor's degree, highest honors in Chemistry, and for general excellence in study. It may here be stated that the highest honors may be won, first, by examination showing excellent and wide acquaintance with one group of knowledge; or second, by uniform excellence in all subjects taken. Highest honors may be won in both ways at the same time, and was won by him in both ways, *summa cum laude*. His graduation thesis was published in the *American Chemical Journal*, under the title of "The Oximes of Mucophenoxybromic and Mucophenoxychloric Acids." He also took research in composition of Athenian Pottery, and wrote and published articles on a variety of subjects.

In the *Boston Magazine's* review of the work of the class of 1894, the literary quality of the class was represented by selections from his writings. During the college course, he gave especial attention to science, but also dipped into many fields of knowledge. He was offered several positions in science and literature, but preferred to come back to Utah. Coming West, that summer, he taught science and mathematics in the Central Utah Summer School, at Manti, during July and August, and in September of that fall, he entered the service of the Utah Agricultural College, as chemist to the Experiment Station and instructor in chemistry. It was here he began an exhaustive study of the chemical life history of lucern, having in view the best time to cut the crop, and its feeding value. The following year he was chosen Professor of Chemistry at the Utah Agricultural College; and in the summer undertook the first systematic soil survey of Utah, studying the soils of Sanpete, Juab and Cache counties. In December of that year, he published his *Research on the Composition of Irrigation and Drainage Waters of Utah*. During 1896, he made a survey, by hundreds of co-operative experiments, of the possibilities of raising sugar beets in Utah. He began also several other chemical investigations. During the summer of 1897, he conducted the first Farmers' Institute party over the state, visiting half of the counties in the state, especially in southern Utah. This year he also published bulletins on the *Chemical Life History of Lucern*, on *Sugar Beets in Utah*, and on miscellaneous chemical work.

The following year brought forth many momentous events in the life of Dr. Widtsoe. In the first place, on the first day of June, 1898, he married Leah Eudora Dunford, in the Salt Lake Temple, and in the same month he was appointed to a Parker

Fellowship in the Graduate School of Harvard, with the privilege of foreign study. There are four of these fellowships, and they are competed for by all who desire to study in foreign Universities. The annual stipend is \$800. Having obtained this fellowship he sailed, in July, for Europe, and in October began his study in the great University of Goettingen, Germany, as a candidate for a doctor's degree. He pursued especially, plant chemistry, physics and mineralogy. He was in the private laboratory of Geheimrath Dr. B. Tollens, a world's authority on carbohydrates, with Drs. E. Liebig and E. Erlenmeyer, famous in mineralogy and physics. This same year he published bulletins on the chemical composition of Utah soils, sugar beets in Utah, digestion experiments, the second part of chemical life history of lucern, and several others.

In June of the following year he finished his doctor's thesis entitled, *Ueber das Traganth-Gummi, und die Methyl Pentosane*. He published also crystallographic methods. In July and August, of 1899, he traveled in northern Europe, making tours in Norway, Denmark and Sweden.

From September, 1899, to January, 1900, he studied in Berlin. He took the examinations of the faculty of the University of Goettingen in November, 1899, winning the degrees of Master of Arts and Doctor of Philosophy, with high honors—*magna cum laude*.

From January, 1900, to May, he studied plant chemistry in the Polytechnicum of Zurich, Switzerland, with E. Schulzer; and from May to August of that year, he resided in London, much of his time traveling in England and on the continent. He sailed for America in September. In the meantime, in June he had been elected President of the Brigham Young College, but declined, and accepted the position of Director of the Utah Experiment Station and professor of chemistry in the Utah Agricultural College.

In the autumn of 1900, he planned and inaugurated the exhaustive irrigation studies of the Utah Experiment Station, which are still being continued, and which have laid a secure scientific foundation for irrigation practice. He also organized the work of the Utah Experiment Station.

In the spring of 1901, he planned and organized the Farmers' and Housekeepers' Institute work, now grown into the extension division of the Utah Agricultural College. That same year he conducted a survey of the dry lands of Utah, and on the basis of the accumulated experiences of the farmers, and on scientific principles, organized our dry-farming knowledge into a system of principles which, up to date, have not been overthrown, but only enlarged upon. During the autumn he continued work

on dry-farming, irrigation, and other experiment station work, and farmer institute work.

It was in the spring of 1902 that he held the first Farmers' schools, and with Mrs. Widstoe, the first Housekeepers' conference in the state, and in the West. These were the forerunners of the Farmers' Roundups and Housekeepers' conferences. That same year he published several bulletins, and many articles, one being the first bulletin on dry-farming in the United States, which was soon followed by nearly all the western states.

He continued the work of the preceding year, with other activities added, for the three years following; and in 1905 was chosen a member of the State Horticultural Commission. In July, he became the director of the department of agriculture, to be organized in the Brigham Young University at Provo, where he organized agricultural work, and the following year taught large Farmers' schools in Provo, Utah. These were the largest in the history of the state up to this time, about 250 being registered. In 1906, he did a great deal of literary work, and in the spring of 1907, was elected President of Utah Agricultural College. During that year he organized the Agricultural Extension work as a division of the college, co-ordinate with other divisions of the college; and since that time, up to the present, he has organized practically every division of the college. Its courses of experiments were placed on an elective basis. He organized several new departments, such as Bacteriology, Botany, Farm Mechanics, etc. He secured a faculty of high training, many from the West; raised the entrance standard from two years' high school work to the requirements of standard colleges; organized the correspondence department; and the Farmers' roundups and Housekeepers' conferences; secured several new buildings, such as the Gymnasium, the Woman's Building, Stock Judging Pavilion, Chemistry Building and Heating Plant; remodeled the Mechanic Arts Building, and built up new laboratories in practically every science taught in the college; secured modern studies for pure and applied art; established the cafeteria; renovated nearly all the old buildings; secured new and improved livestock, etc.

The income of the college was nearly trebled during this period; the extension income increased from \$1,500 to about \$45,000, and the Experiment Station income was nearly doubled. The students of college grade, on standard basis, increased nearly eight times; and more than four-fifths of all the graduates of the college went out during this period. The short practical courses of the college were organized.

Altogether, it has been a period of great prosperity for the Agricultural College of Utah, which has gained, not only in national, but in international reputation.

And thus we might go on to enumerate the achievements of

this wonderful educator who has wrought in our midst for these many years, and who has now been elected to take charge and set upon its feet what must be the leading educational institution of the state of Utah and the West. Every person who knows Dr. Widtsoe has faith in his ability, if he be left unhindered, to make of the University of Utah a great institution.

When, in 1900, Dr. J. M. Tanner was trying to secure the Presidency of the Agricultural College for Dr. Widtsoe, the vote of the directors stood four for Kerr and three for Widtsoe. One of the voters later changed, and Dr. Widtsoe, receiving four votes, was made Director of the Experiment Station, that year. Among many others these testimonials were secured for Dr. Widtsoe at that time:

From Henry B. Hill, Director of the Chemical Laboratory of Harvard College:

"I beg to say a word in behalf of my friend, Professor J. A. Widtsoe, whose name has been suggested, as I hear, for the Presidency of your Institution.

"I have known Professor Widtsoe for eight years, and am familiar with the details of his brilliant work as a student and of his subsequent successful career, I can urge his appointment without reserve, since I consider him the man of the younger generation best qualified by natural ability and by training to fill such a position; certainly among our own graduates of the past twenty years, I could suggest no one whom I could so warmly recommend. I may perhaps be allowed to add that I have as hearty a respect for the simple manliness of his character as I have for his intellectual strength or his scientific attainments."

Charles Loring Jackson, Erving Professor of Chemistry in Harvard, says:

"I am informed that Dr. J. A. Widtsoe is a candidate for the Presidency of your Institution, and take great pleasure in testifying to his most uncommon ability as a man and a chemist.

"I knew him during his period of study at the Lawrence Scientific School, of Harvard University, and have since then kept track of him by correspondence, so that I am well qualified to speak about him.

"He is one of the most able men who has come under my instruction, and you should remember that my advanced students are picked men from all parts of the country. He showed remarkable power in his work, and owing to his recent study in Europe is now as well qualified as anyone in the country for work in physiological chemistry, in fact I think there is no one in America so well equipped. With this preparation for his work, and the excellent work he did before he went to Europe, we have a right to expect a most distinguished career from him—one that will be followed with interest and admiration by the whole chemical world.

"He is broad, progressive, industrious, and enterprising.

"This letter sounds exaggerated, but it is not, as he is a very rare sort of man. I shall be glad to answer any questions about him."

Theodore Wm. Richards, Chemical Laboratory of Harvard College, says:

"Mr. J. M. Tanner has just written me that he would be glad if I should say something in behalf of J. A. Widtsoe as a candidate for the Presidency of the College, and I am glad to have the chance to do so. While he was here he distinguished himself both in English and in Chemistry, having been among our best students. Besides intellectual power he possessed rare patience, as well as energy. His bearing and demeanor gave an impression of dignity and reserve power.

"I feel sure that if you should select him he would do all in his power to promote the usefulness of your Institution, and I hope that you may decide to do so."

Dr. B. Tollens, Director of the Agr. Chemical Laboratory of the University of Goettingen, says:

"Professor Dr. J. A. Widtsoe, during his stay in Goettingen, has shown himself to be a well-trained chemist, with solid knowledge in all the branches of his science. In the Agricultural Chemical Laboratory of this University he has carried out his valuable investigation of Tragacanth and other gums, pentosans, methylpentosans, etc.; and in this work he has shown in a high degree care, exactness, industry, love of work, and interest in matters of science.

"I may add that I also value Professor Dr. Widtsoe very highly as a man; and that I feel to give him my best recommendations."

Charles W. Eliot, Harvard University, says:

"I understand that Mr. John A. Widtsoe is a candidate for the presidency of the Agricultural College at Logan, Utah, and I desire to testify that he has received an admirable training for such a post. He received the degree of Bachelor of Science, *summa cum laude*, from Harvard University in 1894; and for two years of the course in the Lawrence Scientific School he was the recipient of a University Scholarship. You then had observation of him in the Utah Agricultural College. In 1898, he obtained the appointment to a traveling fellowship of this University—an appointment which is always competed for by a large number of promising men. He has held a Parker Fellowship for two years, and has used his time with care and intelligence. I congratulate you on having so good a candidate for your vacant presidency."

N. S. Shaler, Lawrence Scientific School, says:

"I have just learned that Mr. J. A. Widtsoe is a candidate for the position of Professor of Chemistry in your College.

"Mr. Widtsoe is remembered with pleasure by all those who knew him in Cambridge. He is a man of unusual capacity and high attainments. I am satisfied that he will prove an excellent teacher and a man in every way fitted to further the purpose of your College."

It would take many pages, merely to enumerate the labors of Dr. Widtsoe outside of the College, but which were in harmony with his labors there. Thus, in 1911, he published the book, *Dry-Farming*, now translated into many languages.

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The Journal of Education for February 3, 1916, just to hand, contains a notice of Dr. Widtsoe's appointment, written by the editor, Dr. A. E. Winship, one of the foremost educators of the United States. He says:

"President Widtsoe has made a college of National reputation at Logan. As an author, as a scholar, as a specialist, as one skilful in handling problems of human nature as of nature, of boys and men as well as of crops and animals, he is one of the distinguished administrators and leaders of the country. He will come to the state university with the prestige of ripe scholarship from Harvard and of uninterrupted success in educational affairs.

"Whoever thinks in large units in Utah, or in the rest of America, will welcome him to the larger field, and those who think in small units, who see through glasses of prejudice clouded by fanaticism, are of slight account anywhere."

Dr. Widtsoe is a member of numerous scientific and other societies, is Executive Committeeman for Utah in the Irrigation Congress, and chairman of the section on Irrigation Practice, and is connected with many business organizations. He has been active in the propaganda for industrial education and has published much on the subject. He received the degree of Doctor of Laws from the Utah Agricultural College, in 1914, and long stood for two main ideas: (1) making education, even higher education, accessible to all, so that our democracy may rest on a universally developed intelligence; and (2) using the discovered facts of science, and the discovery of new facts, for the reclamation, for the use of man, of the vast areas of the earth's surface (over one-half) under a low rainfall.

In Dr. Widtsoe the state of Utah has one of the most active educators in the United States. He is level-headed, conservative, energetic, an organizer and disciplinarian, a scholar whose ability will be felt for progress in the reconstruction, development and advancement of our beloved University of Utah. Give him half a chance, and he will place that institution upon a basis of rational recognition, side by side with the greatest institutions of learning in our country.

Improvements in the Logan Temple

BY MRS. EDNA L. SMITH

Answering the request of the associate editor of the ERA for information concerning the renovation and improvement of the Logan Temple, I will say that President Joseph F. Smith, Bishop Charles W. Nibley with Susa Young Gates, and myself, visited Logan, on Saturday, May 1, last, and spent the day in inspecting the temple and grounds.

This temple was commenced in September, 1877, and dedicated May 17, 1884. Since that time no improvements to the building have been made, only the necessary cleaning of the interior having been done. So many changes being made in the art of building since that day, and so few of the many things needed for the comfort and well being of the devoted Saints who attend the services in this sacred house being installed at that time, the Presidency and Presiding Bishop decided to inaugurate a series of renovations and improvements.

John Lawrence, supervising engineer at the Temple Block, Salt Lake City, was instructed to visit Logan, inspect the structure and make recommendations. He, therefore, with the aid of Sister Edna L. Smith,* and the assistance of President Budge, prepared plans and made recommendations to the First Presidency, which were approved, and they were authorized to supervise the work of remodeling.

The work could not be very well undertaken until the summer recess. But all plans were laid to commence work immediately at the close of the summer's work. Since that time workmen have been constantly engaged in the various phases of renovation.

The mechanical improvements undertaken, which were carried on under the supervision of Elder John Lawrence, under the direction of the Presiding Bishopric, were very extensive, the heating system having to be entirely reconstructed. Changes were made in the pipe lines, the returns being lowered to give greater efficiency, and to reduce the cost of operation.

*Sister Edna L. Smith was appointed, over ten years ago, by President John R. Winder to take charge of the interior of the Salt Lake Temple, and to supervise the changes then being made in that great structure. President Winder realized that the natural quickness of a woman's eye would discover many conditions that a man would not see, and hence happily made the appointment which has proved very satisfactory to all concerned.—EDITORS.

The art of illuminating with electricity being practically unknown when this building was constructed, no provision was made for the lighting of it other than by the oil lamp or tallow candle. It was necessary, therefore, to wire the building, which work was done, under the most modern and approved methods. Most of the wires are strung in conduits to avoid any possible chance of fire, the danger of which is increased without conduits in wiring an old structure. Modern electroliers and lights were placed in each room.

The plumbing in the building originally was very primitive. The installing of this work, therefore, was a stupendous task. Nine lavatories, and four drinking fountains have been placed on different floors. Two comfort stations are placed on the outside of the building, while the wash rooms are almost entirely rebuilt and improved. The walls of every room in the building have been either painted or washed.

Doors were cut through the massive six foot granite walls, opening into two large rooms, one at the east and one at the west end, between the towers on the first floor. These rooms, have not been used in the past, not having had access to the body of the Temple. The east room was made into a rest room where mothers and children can rest and be made comfortable, awaiting their turn to take part in the ordinances. The west room is fitted with lockers, and made into a rest room and dressing room for the men.

Seven rooms were created out of unused space in the interior of the house; making rooms for the recorders, a ladies' dressing and rest room, rooms for lockers and others needed for various purposes.

A vacuum cleaner was installed to better enable the temple employees to keep dust and dirt from accumulating on the floors and walls. Hardwood floors were laid in some of the rooms where the old wooden floors were badly worn. Three beautiful art glass windows have been installed, new draperies have been hung, velvet and silk being used in some of these hangings, while the rest are muslin and linen. New and beautiful carpets have been laid in some of the rooms; one beautiful rug having been donated for one of the inner rooms. The Relief Societies of the seven stakes in this Temple district are preparing carpets for the halls and other space needing carpets. In fact the labor and material required to make this building thoroughly modern ran into a large amount, in the neighborhood of \$40,000 having been spent, to make the building thoroughly modern and a suitable place for the work which is being carried on within its walls.

For the kitchen appointments, which have also been renewed, personal donations of Mrs. C. W. Nibley and Mrs. David Eccles were given amounting to more than a hundred dollars each.

Editors' Table

"Receiving" the Holy Ghost

The following inquiry has been received from an elder residing in Tooele county, with a request for a reply:

"There is a dispute here among the brethren as to when the Holy Ghost was received, was it at or before the day of Pentecost?"

The answer to this question depends upon what is meant by "receiving" the Holy Ghost. If reference is made to the promise of Jesus to his apostles that the endowment or gift of the Holy Ghost by the presence and ministration of the "personage of spirit," called the Holy Ghost by revelation in Doctrine and Covenants, Sec. 130, verse 22, then the answer is: it was not until the day of Pentecost that the promise was fulfilled. But the divine essence called the Spirit of God, or Holy Spirit, or Holy Ghost by which God created or organized all things, and by which the prophets wrote and spoke, was bestowed in former ages and inspired the apostles in their ministry long before the day of Pentecost. The word "Ghost" and "Spirit" are often used synonymously, and this causes some confusion, when the difference between the "personage of spirit" and the spirit "poured out from on high" is not taken into consideration. There is a universally diffused essence which is the light and the life of the world, which lighteth every man that cometh into the world," which proceedeth forth from the presence of God "throughout the immensity of space, the light and power of which God bestows in different degrees to "them that ask him," according to their faith and obedience, but the Holy Ghost, which Christ said he would send to his apostles from the Father (John 14:26) was and is a "personage of spirit" and was not to come until Christ went away (John 16:7). Also the endowment from that divine Being, the third person in the Holy Trinity, called "the gift of the Holy Ghost" is a special blessing sealed upon baptized repentant believers in Jesus Christ and is "an abiding witness." The Spirit of God may be enjoyed as a temporary influence by which divine light and power come to mankind for special purposes and occasions. But the gift of the Holy Ghost, which was received by the apostles on the day of Pentecost, and is bestowed in confirmation is a permanent witness and higher endowment than the ordinary manifestation of the Holy Spirit.

We read that Jesus, after his resurrection, breathed upon

his disciples and said, "Receive ye the Holy Ghost." But we also read that he said, "Behold I send you the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (John 20:22; Luke 24:49). We read further "For the Holy Ghost was not yet given; because that Jesus was not yet glorified" (John 7:39). Thus the promise was made, but the fulfilment came after, so that the Holy Ghost sent by Jesus from the Father did not come in person until the day of Pentecost, and the cloven tongues of fire were the sign of his coming. This manifestation was repeated in this dispensation at the endowment in the Kirtland Temple, in the month of April, 1836.

JOSEPH F. SMITH,
ANTHON H. LUND,
CHARLES W. PENROSE,
First Presidency.

Break Away from the Cigarette

Numerous letters of inquiry are received at the Bureau of Information calling for data upon various subjects.

Recently a gentleman wrote from Oklahoma, enquiring with regard to the ordinance of baptism, he being desirous of learning the necessary qualifications for membership in the Church of Jesus Christ of Latter-day Saints.

The following was printed on the reverse side of the letter-head used by him, and it will no doubt interest many readers of the ERA:

I NEVER SMOKE NOR CHEW TOBACCO

1. Because it has no food properties—hence not necessary to my physical existence.

2. Because it has poisonous properties, (Prussic Acid, Arcolein, Pyridine, Monoxide, Nicotine)—hence destructive to both body and mind.

3. Because its filth and stench would make me an undesirable associate for a refined person.

4. Because its use would make me selfish and unsociable, seeking the smoking car and secluded places as my quarters. "Our first baby was a nervous child and the doctor told me it would not do for it to breathe tobacco smoke. So I got into the way of shutting myself in the library of evenings to enjoy my cigars."

5. Because it would make me the servant while it would be the master—time nor money nor distance any object when a chew is wanted or a smoke is craved.

6. Because it is the forerunner of drunkenness, creates a thirst which cannot be satisfied by natural means, but only by a narcotic. Out of 600 in state prison at Auburn, N. Y.,—500 testified that it was tobacco that led to intemperance.

7. Because it costs too much money and affords no returns for the money. Education is sacrificed; libraries are empty of books; necessities of life are secondary to tobacco; children's shoes and clothes are worn threadbare, while tobacco must come; farms can't be bought but cigars can; bank accounts can't be increased but we can spend \$750,000,000 each year for tobacco.

8. Because many good men have condemned its use:

BENJ. FRANKLIN—"I never saw a well man in the exercise of common sense who would say that tobacco did him any good."

THOMAS JEFFERSON—"The culture of tobacco is a culture productive in infinite wretchedness."

HORACE GREELEY—"It is a profane stench."

DANIEL WEBSTER—"If those men must smoke, let them go to the horse-shed."

T. DEWITT TALMAGE—"The pathway to a drunkard's grave and a drunkard's hell is strewn with tobacco leaves."

RUSKIN—"Tobacco is the worst curse of modern civilization."

9. Because it is productive of many physical weaknesses: "There is nothing that so stunts the growth of boys and young men as the use of tobacco." "His physical development is not so good, and his lung capacity is usually lower than that of the non-smoker."

DR. W. G. ANDERSON—"Nicotine strikes a direct blow at the heart. It weakens the heart's action * * *"

DR. KRESS—"Cigarettes are making our boys weak and puny and unmanly."

DR. POULSON—"Fully one-half of the inebriates in our asylum have lost their reason through the use of tobacco." Superintendent of Northampton Asylum.

10. Because men who have responsible positions to be filled don't want tobacco users:

E. H. HARRIMAN—"We might as well go to the insane asylum for our men as to employ cigarette smokers."

ELBERT HUBBARD—"Never advance the pay of a cigarette smoker; never promote him; never trust him."

P. M. SHAPPLESS—"More and more young men are hoisting the sign, 'I am a fool' by appearing in public with a cigarette."

LARKIN COMPANY, JOHN WANAMAKER, THE CADILAC MOTOR COMPANY, HENRY FORD, WM. A. WEBB—"Trainmen and other employes of the Katy railroad are forbidden to smoke while on duty."

W. H. GOSSARD (Gossard Corset Company)—"I would like

for the head of every department to be a man who neither smokes cigarettes nor drinks liquor."

A PROMINENT BANKER—"I have never yet employed a young man who said he used tobacco or liquor."

FIDELITY INSURANCE COMPANY—"We will not bond a man who uses cigarettes, for such men are not safe physically nor morally."

CHAS. W. MURPHY—"All the 'cub' baseball players must leave liquor alone at all times, must abstain from the use of cigarettes."

CONCLUSION—"My son, as long as thou hast in thy skull the sense of a jay-bird, break away from the cigarette, for lo, it causeth thy breath to stink like a glue factory; it rendereth thy mind less intelligent than that of a cigar store dummy, yea thou art a cipher with the rim knocked off."—*Bob Burdette.*

A Baby Week

A baby week campaign, with the slogan, "Better babies, better mothers, better cities," has been inaugurated in the United States, and a concerted effort is being made by one city after another to arouse the public to its duty to the babies. People are waking up to the realization of the criminal folly of letting so many babies die because of ignorant and lax enforcement of the laws of health, hence, this month will see the biggest movement yet undertaken in this line of endeavor, by the initiative action of the Nation Wide Baby Campaign, fostered by the Children's Bureau of the United States Department of Labor. This department has issued a pamphlet giving valuable suggestions for such a campaign.

In planning a Baby Week two principal points should be remembered: (1) It should be a community campaign with one organization or association to take the initiative, and in which all other organizations should be asked to co-operate. (2) Baby Week should not be a temporary flurry, but definite efforts should be made with follow up work, leading to permanent good for the babies.

We suggest that those interested send to the Department of Labor, Washington, D. C., for the pamphlet, and that some organization in each of the settlements and cities take the initiative in this movement to educate not only mothers, but fathers and children to the needs of the baby. The Latter-day Saints are pre-eminently interested in the babies and the young people, so that there is perhaps not so much need of this movement with them

as in other communities; but even among the Saints much improvement can be made in the care of the precious little ones.

An Expression of Approval

The Case Against Mormonism is a book of 157 pages, written by Robert C. Webb, and published by L. L. Walton, New York City. In this little work, many of the misrepresentations under which the Church and our people have suffered are analyzed in a masterly way by the able author who, as specified by himself on the title page, is a non-"Mormon." We commend this book to our missionaries in the field, to the earnest inquirers and investigators whom they may meet, and to the Latter-day Saints generally.

JOSEPH F. SMITH,
ANTHON H. LUND,
CHARLES W. PENROSE,
First Presidency, Church of
Jesus Christ of Latter-
day Saints.

SALT LAKE CITY, UTAH, JANUARY 29, 1916.

The book may be obtained from the publisher, L. L. Walton, 31 East 27th Street, New York City, N. Y.; and also from the Deseret News and Deseret Sunday School Union Book Stores, Salt Lake City; price 75 cents per copy.

Messages from the Missions

Indifference to the Gospel Message

Elder M. Lowrey Allen, Evansville, Indiana, January 6, 1916: "We find new friends among many who have not so far embraced the truth, as taught by the Latter-day Saints. Our branch consists of 60 members, all of whom are living the gospel, and in turn teaching it to their friends. Our Sunday school and hall meetings are well attended. The spirit of harmony and progress reigns in our midst. Among the people, however, we have to contend with a marked spirit of indifference towards religion in general, and for this reason we are tolerated—not altogether because the people are tolerant, but because they are indifferent."

Lovers of Pleasure

Wilford B. Hawes, Biloxi, Mississippi, January 12: "The Lord is blessing the elders in their work. We are accomplishing some good, though most of the people who are here at this season of the year are

of a pleasure-seeking class who love worldly things, and, as the Savior has said, 'They cannot serve God and mammon.' The ERA is a great comfort to us with its cheerful messages from our mountain home.



Elders F. Leslie Bolton, Paris, Ida.; R. L. Hughes, Spanish Fork, Utah; Kimball E. Griffiths, Lewisville, Ida.; Wilford B. Hawes, Provo, Utah."

A Branch Composed of Children

Elder J. Leo Seeley, Dublin, Ireland, January 5: "The enclosed photo is a picture of the children and myself of the Dublin branch of the Irish mission. I have had the pleasure of teaching the little ones for the last six months. Our branch here is largely composed of



children, and a brighter or more intelligent lot it would be difficult to find. It is inspiring to hear them bear their testimony to the truthfulness of the gospel. They are as happy and contented as any children one could ask to see, and are exceptionally well versed in the doctrines of our Church. During this European conflict our branch has suffered considerably. Most of our male members being of German nationality,

they have been interned, and some of our sisters have been forced to leave us, but the faith and fortitude displayed by all have been good to see. Though this branch is small, it is large in the spirit of the gospel. Charity and brotherly love are ever manifested. We rarely hear any complaints, and all realize that the blessings and goodnesses of God far outweigh the present severe time and trial through which they are passing."

A Great Conference

Elder S. J. Ottley, Opapa, H. B., New Zealand, December 16: "The traveling elders of the Hawkes Bay conference of the New Zealand mission have jurisdiction over a conference spreading over some two hundred and fifty miles of country, much of which is quite hilly; but the beautiful metalled roads make cycling the best means of travel. This is one of the wealthiest sheep-raising districts in New Zealand, and when that is said we may say it ranks high with any in the world. The ideal climate and abundance of grass the year round, added to the absence of wild animals and poisonous reptiles, make sheep-raising a lucrative business here. While the European farmers are by far in the majority, we have many level-headed natives who are making their lands pay large dividends. The native makes a far better shearer, as a rule, than the European, and during shearing season they reap a good harvest earning from eight to fifteen dollars a day. Our travels are almost exclusively among the natives. Other elders attend to the European work. Traveling from fifteen to sixty miles a day keeps us physically conditioned, and the joy of seeing our dark-skinned brothers develop in spirituality makes our lives pleasant indeed. Elders left to right: W. J. Maw, Plain City; Harold Hinckley, Hinckley; Sidney J. Ottley, Murray; M. Chard Moody, Hinckley, Utah. We join in wishing the Saints and loved ones in Zion a happy New Year." [The above letter was received bearing the stamp of the censor, indicating that all letters from that district are censored.—Ed.]



Used Augusta Opera House

L. Standifrid, Augusta, Maine, January 26: "We were fortunate in getting the Augusta opera house to hold our conference in, Sunday, January 23. It was the most successful conference that we have held in the state of Maine. President Monson was in attendance and continually did things that will cause the people to remember him as a servant of God. Nearly two hundred people were present at each of

the afternoon and evening meetings. Many were pleased and will follow up the meetings here every Sunday evening. This was the first conference ever held in this city, and makes us believe that the gospel is making a good impression on the people here."

From President Smith of the European Mission

President Hyrum M. Smith of the European mission, in recent letters, shows the progress of the work in England and gives a brief account of his labors. He is quite optimistic concerning the growth of the work of the Lord in Britain. The Church and the servants of God, he declares, must soon come into their own, and be acknowledged and accepted, and the day seems rapidly approaching. When it comes, justice will also be meted out to the vile and the wicked. "I read with interest and satisfaction what noted men, such as members of the American Bar Association, say of Utah and her founders. These testimonies will help to bring about the day referred to. Yet there are clergy here who still preach that Salt Lake is a horrible place from whence no one who enters may ever return. It is clear to see their cause is unworthy, when it must be maintained by such cowardly means." President Hyrum M. Smith notes that there were four "Mormons" on board the "Hesperian" when it was sunk, but they were all saved and later came to America. He writes a feeling compliment to President Joseph F. Smith, his father, congratulating him on his 77th anniversary, wishing him the very best of birthday greetings, and thanking the Lord for his kindness and mercy and goodness to President Joseph F. Smith in preserving his life, and prays that the Lord may grant many years yet of healthful, happy life to him, so that his family and the Church may continue to be blessed by his presence and counsel. One sentiment he expresses is worthy of special attention by all Latter-day Saints. He says that President Joseph F. Smith's life has had its full share of trials and tribulations, but has been intermingled with supremest joys and most exquisite sorrows, "but in the pain and sorrow and suffering which you have been called to endure, God in his mercy has given you strength, and comforted your heart, he has spared you from that suffering which to you would have been the greatest affliction that could ever come to you in this world, namely, the departure of one of your family into apostasy or dishonor. We all thank the Lord for this." All readers of the ERA will join in this thanksgiving sentiment.



HYRUM M. SMITH, AND HIS SON,
JOSEPH F.

From a photo taken January 6, 1916. The young man was only a small lad when he left home. He, with other members of the family, is attending school in Liverpool.

Priesthood Quorums' Table

Suggestive Outlines for the Deacons

BY P. JOSEPH JENSEN

LESSON 7

EXPERIENCES OF EARLY CHURCH LEADERS AND MEMBERS

Problem: How does the Lord prove our worthiness for his service?

How do schools test worthiness, to receive promotions? How does a merchant or farmer test one's ability to do work for him? When a man is ordained an apostle what is the service that calling requires of him?

Let us now study an incident in the life of Pres. Young in which he showed his desire to obey the Lord.

Study the lesson.

What question did the prophet ask the Lord for the apostles? What was the answer? What made it difficult for the Twelve to keep this commandment of the Lord? Relate how they peacefully obeyed the Lord's commandment.

Whom do you think had the more difficult task, Nephi or the Twelve? Answer the problem of the lesson.

LESSON 8

Problem: Same as in lesson seven.

Review: What is the calling of an apostle?

Re-read Doc. & Cov., 118. Where were the Twelve called to preach the gospel? What promises were made them? On what conditions were these promises made?

Study the lesson.

What difficulties did President Young and others have to face to fill their mission? In what ways were they divinely aided? What success did they meet with? Are your callings, made by your bishop, as important for you as those of the Twelve for them? Why?

Again, how does the Lord prove our worthiness for his service?

LESSON 9

Problem: How do we get a president in our Church?

How was the president of your deacon's quorum appointed or chosen? The bishop of your ward? The president of your stake? How is the president of the United States chosen and elected?

Study the lesson.

What office did President Young hold when Joseph Smith was martyred? What office had Sidney Rigdon held? What did he want to become? What did President Young want to know about the new president of the Church? How did the Lord make known his approval of the man who should lead the Church after the Prophet's death? (See Doc. & Cov., 102:9).

Answer the problem of the lesson.

Mutual Work

Stake Work

Suggestive Preliminary Program

General topic: "Mountains."

Hymns: "Our Mountain Home So Dear," "O Ye Mountains High," "For the Strength of the Hills."

Talk: "The Influence of Mountains;" or, "The Rocky Mountains;" or, "Mountains in Relation to Prophecy."

Solo: "There is a Place in Utah," L. D. S. Psalmody, p. 328.

Stories: "A Thunderstorm in the Wasatch," *Contributor*, Vol. 10, p. 372; "A Mountain Thunderstorm," *ERA*, Vol. 18, p. 111; "The Great Stone Face." Select one.

Suggestive Subjects for Addresses

"Rich Without Money."

"The Door of Success is Labeled

"The Man with a Purpose."

Push."

"Room at the Top."

"Labor Opens the Gate."

Questions for March

Stake Superintendents and ward Presidents will please notice the following questions for consideration in the March monthly stake meetings, to be reported upon by the stake officers to the General Secretary, no later than April 1. A number of stake officers did not report by March 1, on the February questions. Please be prompt this time and report by April 1:

1. Which of the 18 suggestions in the "Hand Book," pages 20-26, have you adopted, to enable you to keep up your attendance until the close of the year? (For a new suggestion see the one adopted in the Pioneer stake and mentioned in this number of the *ERA*.)

2. What is your Stake Secretary doing to insure a prompt annual report from the wards, so that he may report on time to the General Office?

3. What steps are being taken to comply with the requirements made in the Church-Stake Contest Report? (See March *ERA* and *Journal* for statement and blank form.)

4. Enclose with your report this month a copy of your M. I. A. Day program for this year. In case your program is not ready, state what you are doing for a definite M. I. A. Day program.

Keeping Up the Attendance

Officers of the Y. M. M. I. A. should see to it that there shall be no falling off in the attendance, or in the efficiency of M. I. A. work as spring approaches. Extra efforts should be put forth, also, to keep up the interest, so that neither attendance nor interest shall dwindle towards the close of the season.

There are eighteen suggestions in the "Hand Book," on how to do this. Pioneer stake has, in addition, adopted a "double-up evening." At a previous regular meeting, held a couple of weeks ahead of this "double-up evening," announcement is made of the date when each officer and every member is to bring a person to the meeting who has not attended this year. Special efforts to make an interesting class recitation and preliminary program will be made by the officers and leaders to interest the new comers in mutual work, and to induce them to continue with the associations as enrolled members for the remainder of the season. It is a suggestion worthy of consideration for live officers, who wish their closing meetings to be even more numer-

ously attended than the first. Do not worry about the percentages; get your people to meeting, and get them enrolled—that is the main thing.

Getting Subscriptions for the Era

Throughout the Church there are hundreds of young men who are entitled to great praise for their unselfish efforts in obtaining subscriptions for the ERA. Without their co-operation, and the time spent and the efforts put forth by them, it would be impossible to publish a magazine like the IMPROVEMENT ERA, considering the limited circulation it must have owing to its being a religious magazine.

One of the presidencies of our associations, who have been specially successful and energetic in obtaining subscriptions and convert-



ing the families of their ward to read the ERA, is that of the Farr-West ward in North Weber stake, whose portraits we present herewith: Left to right, A. D. Brown, President, Irvin Higby, Clarence Stephenson, Counselors, J. M. Thomas, Stake Superintendent.

These brethren obtained 12½% of the Church population of their ward as subscribers. Every Latter-day

Saint family, except three, in the ward subscribed for Vol. 18. It was not only a good work on the part of these brethren, last year, but it has taken considerable labor in previous years to bring the per cent up so high. The Farr-West people, as a whole, are very loyal to the ERA, and their loyalty has come largely through the labors of these brethren in converting them to reading it. Where a family can be converted to reading the ERA they are immediately converted to regularly subscribing.

Athletics and Scout Work

Tenderfoot Examinations

Experience has taught that in order to carry on Scout work satisfactorily, and to get the best results, it is necessary to insist that boys who participate in Scout activities should be regularly enrolled, and be advanced from one grade to another. Where they desire to take the examination that entitles them to be called Scouts they should pay their Scout fees, and otherwise show that they are really in earnest about the work. In harmony with this idea, the following recommendations have been made by the Scout Committee to the General Board, which were approved by them:

Before boys are permitted to take an active part in Scout work, they shall be required to enroll first in the local Y. M. M. I. A., and then as candidates and take the Tenderfoot examination within two months.

That Tenderfoot examinations must not be given to boys unless they have paid their Scout fee—twenty-five cents.

Troop Records and Blanks

Realizing the necessity of keeping records of troop activities, National Headquarters have issued a set of blanks for that purpose. They are listed under the following headings:

	No.
1 Sheets for record of attendance and dues.....	506
2 Cash record sheets.....	509
3 Weekly troop minute blanks.....	519
4 Advancement record	528
5 Certificates of test passed.....	525
6 Individual Scout records	503
7 Transfer blanks	502
8 Assistant Scoutmasters' applications	505
9 Applications for merit badges.....	507
10 Short sheets for record of attendance and dues.....	506-A
11 Order blanks for uniforms.....	510
12 Additional enrollment blanks.....	515
13 Monthly report blanks	520
14 Guides	525

The first five will be found very useful in commencing the troop records. No. 6, while calling for considerable detail work, will give a scout master a complete record of the scout. The other records, such as merit blanks, enrollment blanks, etc., will enable the scout master to keep on hand these different forms, so that he can send to National Headquarters any information he desires on the proper blank.

These blanks are made up uniformly 11x8½ inches and are perforated so that they may be used in a binder.

Where blanks only are desired, they may be purchased at National Headquarters in any combination which the Scoutmaster desires at 80 cents per 100, or when less than 100 blanks are ordered at 1 cent per blank. Guides or index for different blanks for filing these blanks, 1 cent each. Khaki binder, \$1.25 each. Order blanks by form numbers to the right as above.

It is suggested that the Scout Scribe be assigned the duty of keeping them up to date for the troop. Each individual blank indicates its purpose, and the method of using same. Scout masters, at a very small cost, could obtain a sample sheet of each blank and then select those which they think of most use to them.

To conform to these blanks the M. I. A. have printed an M. I. A. Scout application blank. (See M. I. A. Hand Book, page 53) This blank, which takes the place of the Scout application blank of National Headquarters, can be had at the office of the Y. M. M. I. A. at ten cents per dozen or seventy-five cents per hundred, postpaid. In the past these have been distributed free, but on account of the increased cost, a charge will now be made for them.

Boy Scout Ranks

At the meeting of the National Council of the Boy Scouts of America, on February 10, it was announced that there had been an increase of 46 per cent in membership during 1915. The year was the most prosperous in the six years' history of the movement. The Chief Scout Executive's report showed that there are now a total of 182,622 scouts in this country. In almost every church denomination there have been scout troops organized. There is one boy scout to every 453 of population in Maryland, one in 232 in Delaware, one in 268 in Connecticut, one in 470 in Pennsylvania, and one in 392 in Massachusetts. Utah stands at the head with one boy scout in 1/2 population. This splendid showing in Utah may be attributed to the work of the M. I. A. scouts. The figures from Idaho were not named in our information.



Waterloo M. I. A. Scouts



A Thanksgiving "Good Turn"

The M. I. A. Boy Scout Troop 1, of Waterloo, Granite stake, on last Thanksgiving, chopped twelve trek carts and cutter loads of kindling wood and distributed the wood to lone widows living in the ward. T. George Wood is Scout Master of the Troop. The pictures show the Scouts in two different positions with their carts.

M. I. A. Scouts at Price.

Troop No. 2, at Price, Utah, was recently organized with 40 members, Arthur S. Horsley Scout Master, and Dr. H. B. Goertzmman as Deputy Scout Commissioner for the Carbon stake. This troop has several first class scouts who are trying out for merit badges. The "Price Advocate" contains a long account of a trip which the M. I. A. scouts took into the mountains last season. They went for a week's vacation, with the necessary equipment; and, needless to say, they had a most enjoyable outing under the leadership of Dr. Goertzmman and

Arthur S. Horsley. The boys are anxiously waiting for the summer months to come again so that they may take another such trip. In the meantime, they are making the best of their opportunity for study, examination and "good turns."

Y. M. M. I. A. Day and Contest

Special Activities

The time is now approaching for the awarding of Stake and Church pennants. Scoring in special activity events closes on April 2. The total number of points scored jointly in each ward in the stake in each activity, together with the total for the entire season from October 12 to April 2, inclusive, is to be obtained by the stake board members in charge of this work. This total, with the joint enrollment of the stake, is to be sent to Moroni Snow, General Secretary of the Y. M. M. I. A., Bishop's Building, Salt Lake City, not later than May 25. Any report received after this date will not be considered. The stake scoring the highest number of points in proportion to its enrollment will be awarded the Church pennant. This awarding will take place at the June Conference. The report blank form follows:

CHURCH WIDE PENNANT SCORING BLANK-----STAKE

The following is the monthly and yearly report of the Stake Pennant Contest of our stake. It has been kept in accordance with the rules and regulations issued by the General Boards:

	Oct.	Nov.	Dec.	Jan.	Feb.	Mar.	Apr.	Total
1. Mixed Double Quartet								
2. Boys' Chorus								
3. Girls' Chorus								
4. Male Quartet								
5. Ladies' Quartet								
6. Adv.Sr.Extem.Pub.Sp'k'g								
7. Senior Public Speaking								
8. Retold Story								
9. Drama								
10. Reading Course								
Total								

Grand total of points for year.....

Enrollment for year of Y. M. & Y. L.....

Stake Supt. of Y. M. M. I. A.

Stake Pres. of Y. M. M. I. A.

- 1 Note: Where monthly record has not been kept, send in total points in each event.
2. Note: A record of individuals and wards should be kept on file for reference.

Passing Events

The Latter-day Saint Church being erected at Buck Valley, Pennsylvania, was blown up by dynamite on January 21st. There are 40 members of the Church at that place.

Lincoln's birthday was celebrated in Chicago by the unveiling of a heroic statue of the great President, purchased by dime contributions from virtually all the Chicago Union Live Stock Yards.

The Utah Building at the Panama-California Exposition, at San Diego, was reopened on February 5 with R. R. Ramey as Superintendent. Part of the grain exhibit of Utah, which was at San Francisco, has been transferred to San Diego.

China has a revolt in the province of Yunnan and the new Emperor Yuan Shih-Kai has found some difficulty in keeping order. Every precaution has been taken to prevent Hankow, Wu-Chang, Han Yang and other cities from falling into revolutionary hands.

Mrs. Anna K. Hardy was appointed, January 22, a Trustee of the Agricultural College, at Logan, in place of Hazel Love Dunford, resigned. Mrs. Hardy is a well known teacher, was a student of Dr. John R. Park, and a graduate of the University of Deseret, now Utah, normal course.

A monster petition of 1,000,000 names, urging the Government to declare an embargo on the traffic in munitions of war, was presented in the Senate January 27, by Senator Kenyon. The signatures were largely secured through the efforts of the organization of American Women for Strict Neutrality.

The "Lusitania" affair. The German note thereon to the United States proved unsatisfactory to our Government. Negotiations were still proceeding at this writing. Germany, so far, has refused to acknowledge that they did wrong in the destruction of the great ship and her passengers.

Joseph Geoghegan, a well known business man and broker of Salt Lake City, died, January 27, at Los Angeles, California. He was born January 21, 1860, in Tipperary, Ireland, and came to America in 1880, finally locating in Utah where, for 25 years, he has been sales agent of the Utah-Idaho Sugar Company.

Louis D. Brandeis, of Massachusetts, was nominated by President Wilson, and his name sent to the Senate January 28, to succeed Judge Lamar, deceased, on the Supreme Bench. Justice Brandeis found some political enemies in the Senate, but he has been a powerful defender of the people's rights, and is said to be an able, great hearted and just Jew, who will add great strength to the Court.

Lindley M. Garrison, Secretary of War, resigned February 10, from the Cabinet of President Wilson because President Wilson would not irrevocably support the Continental Army plan, and further because the Secretary opposed the administration program of setting a definite time for Philippine independence. The resignation was accepted, and up to February 17 no successor had been named.

Manufacturing in the United States is growing so rapidly that it is almost beyond our ability to comprehend. The Census Bureau has

announced that there is an increase of 81% in the last ten years. The Department of Commerce and Labor, at Washington, has announced that the number of manufacturing establishments in this country is now 268,491, engaging 7,678,578 persons, the total value of products amounting to the enormous sum of \$20,672,051,870.

The Ship Purchase Bill was introduced into Congress January 31. It authorized the Government to run steamship lines, if it seems wise to do so; to sell bonds amounting to \$50,000,000 to build or purchase merchant vessels suitable for auxiliaries which are at last to be chartered or sold to private firms or corporations that desire to use them in the commerce of the United States. A shipping board is established with power to license all vessels engaged in foreign or interstate commerce and regulate rates for freight and passengers.

Mrs. Elizabeth J. Drake Roundy, prominent in Church activities and public affairs, died January 30 in Salt Lake City. She was Vice-president for Utah of the Woman's National Democratic League, and had served as President of the Utah Womens' Democratic Club. She was born March 16, 1830, in England, her father being a direct descendant of Sir Francis Drake. She joined the Church, December 31, 1851. In 1859 she came to Salt Lake Valley and has taken active part in the affairs of the state ever since that time.

Alexander McMaster, Judge of the Juvenile Court, Third Judicial District, Utah, died January 28, in Salt Lake City. He was born in Salt Lake City, August 12, 1857, his parents being natives of Scotland, who came to Salt Lake City by ox team in 1853. He was educated in Utah and studied law while on the editorial staff of the "Deseret News," being admitted to the Bar in February, 1895. He filled a mission to the Southern States in 1888-9. He was appointed Judge of the Juvenile Court in 1909.

The British Steamer "Appam," supposed to have been lost at sea, suddenly appeared at Hampton Roads, Virginia, flying the German flag and in charge of a German prize crew. The vessel was captured January 15 by a commerce raider believed to be the "Moewe" and the Commander of the prize crew declared that the raider had sunk at least seven British ships. What to do with the ship became the subject for diplomatic consideration, and it was finally agreed to retain the "Appam" in the American port until after the war.

The farming interests in the United States receive less than 5% of the more than \$1,000,000,000 appropriated each year for the expenses of the Government to carry on its business in all its different departments. Congressman Martin T. Foster, of Illinois, in a recent speech in the House of Representatives, made this a reason for supporting the Good Roads Bill, which recently passed the House, designed to aid the states in the construction and maintenance of rural post roads. The bill provides for an appropriation of \$25,000,000 to be divided among the states.

The Indian population of the United States is increasing. There are, in this country, at the present time, according to the reports of the Bureau of the Census and the report of the Commissioner of Indian affairs, about 300,000 Indians. The exact number, according to the Indian Commissioner on June 30, 1915, was 333,010. The growth of the Indian department is something astonishing. In 1906 there was expended for Indian services a total of \$12,746,859 which had increased to \$20,502,322 in 1915 spent by the government for the development, education and welfare of the red man.

President Wilson made a speaking tour in behalf of national preparedness, beginning in New York January 27, whence his trip led him to Pittsburg, Cleveland, Milwaukee, Chicago, Des Moines, Topeka, Kansas City, St. Louis and other cities. He was received everywhere with cordiality and enthusiasm. He advocated, strongly, the need of this country being well prepared for war. General Nelson A. Miles, who gave evidence before the Senate Committee, stated that a moderate standing army of 150,000 men is all the country needs, and said that the danger of invasion in this country is often exaggerated.

Heavy rains in the western United States was followed by disastrous floods in Southern California. In the Otay Valley a great dam burst and upwards of one hundred persons were drowned and much property destroyed, great ranches being covered with debris. In the northern part of the great west, heavy snow storms took place and there was much difficulty with the railway traffic. There were unprecedented snow falls in Idaho. A heavy snow fall occurred in the Utah mountains and upper valleys and the First Presidency saw fit through the public press to warn the people against making unnecessary trips into the canyons or places where snow slides might endanger their lives.

Within the War Zone. The Western Front. Whatever our interest in the war, the writer and the censors have caused our curiosity to lag. About the western front there is going on a constant duel of artillery. What is accomplished by it? Each side may count and bury its dead, but the world at large does not know the destruction wrought by the great and destructive guns. The antagonists are far removed from each other and have little knowledge of the work done by the discharge of the high explosives they send on their death dealing missions. Death and wounds on such fronts may not be so numerous as in infantry charges, but their daily offerings are constant and considerable. The war must end before the inferno in the trenches will ever be settled. The trenches and the new artillery have made warfare a changed occupation. Neither of the combatants have thus far displayed a marked superiority. Drives against the trenches are so costly as to be appalling even to the imagination. They are very seldom made. War in the trenches is truly a war of attrition. Its triumph is pre-eminently a question of numbers and ammunition.

Italian Operations. It was most fortunate for Italy that the great Austro-German drive of last summer was not directed against it instead of Russia. It would have been almost as fatal as the one against Serbia. From a strategic point of view, it is hard to understand why the Austrians and Germans did not move against Italy instead of Serbia. Of course, the Union of Bulgaria was a desirable diplomatic move. The Italians have taken practically all the northern front and have Tolmino and Goritzia yet to capture on the northeast. They are reasonably sure to fall before many months. For years, Austria has been constructing a strong line of forts along their entire Italian boundary, while their neighbors were forbidden the privilege of any counter action. That has always been exasperating to the Italians. If Gortizia falls it will mean the transfer of the Carso plateau to Austria's hereditary enemy. Vienna will be only about one hundred miles away, and Triest, which dominates the Adriatic, will fall into the possession of the Italians. Italy's effectiveness will then suddenly increase three fold at least. Cordona, her generalissimo, has gone scientifically about his stupendous task of reducing the Austrian forts. With that done, the work of Italy will take on a more picturesque aspect.

The Serbian Campaign. Greatest interest during the past three

months has centered about the German drive through the Balkans. Serbia has been wiped out so far as possession of the country goes. That, however, does not decide Serbia's fate. The great decision must be reached elsewhere. It was reasonably certain from the beginning that Bulgaria would join the Germans because the people they hate so intensely, the Serbians, were with the entente powers. The French and English could not reach the Balkans in time to save the Serbs, but it looks now as if they were masters of Saloniki, the most important sea port of the Mediterranean, from the standpoint of the blockade. While the south to Constantinople is opened it will be greatly menaced as long as the allies are at Saloniki. It makes the union of the Turks and central powers more effective; it also makes the blockade of the allies more complete and more stringent. If Saloniki cannot be taken by the Germans, Austrians, Turks and Bulgars, the last named power will be chained to Macedonia; the first two will have to change their southern army to new battle fronts, and the Turks will need a powerful army in Asia Minor. What about the advance then, it will be asked, on the Suez Canal? Such an attack does not appear to the writer, at all feasible. It would mean a battle line 1,000 miles long from Asia Minor south and east. The English could send a fleet into Akaba and menace it at a vulnerable point. Undoubtedly, the English will make lakes of the low depressions east of the canal and thereby reduce their Egyptian front to about 50 miles. Allowing 5,000 soldiers to the mile for trench war, a number quite adequate, the English would need to defend the Suez not more than 250,000 men. A successful campaign could not be planned by the Turks and Germans with fewer than 500,000. The expense of such a campaign would be the most enormous thus far incurred in the war. Even if successful the loss of men would exceed anything yet recorded.

The Turkish and the central powers have neither the men nor the money to spare. It may safely be predicted that the Germans will not send many men to Egypt. They may equip the Turkish army with generals. What if the Germans and Turks got Egypt? The game would not be worth the powder. It would make the trip to the Pacific two weeks longer by way of the Cape. It would not menace India, and for a couple of years, Egypt could not furnish Germany, with many supplies. The instant India is menaced, Japan will be brought to her feet by reason of the Anglo-Japanese treaty. I can't very well refrain from remarking that the Germans are too good strategists to waste many men on Egypt.

The Russian Front. Since last October the Germans have made no advancement along the eastern front. It must be remembered that German success must come from a completely successful offensive, and on both the eastern and western front. There has never been such a military power in all the history of the world as Germany's. It is a marvel. Is it strong enough to meet the European world in arms? If not, how can it be defeated?

Where the ultimate decision rests. In the final analysis it is a question of sea power. Germany must find some way of breaking the blockade or go to London for peace. Agriculturally, Germany is the poorest country of Europe. Her marvelous manufacturing industries must have the markets of the world, especially those of the western hemisphere. Without them she must starve industrially. She can't live by bread alone. Belgium decides nothing. Poland counts for little and Serbia cuts little figure as long as the seas and their commerce are closed to Germany. If the central powers conquered all Europe, the control of the seas would still be an open question. The Germans cannot land in England.—DR. J. M. TANNER.

Priesthood Studies. Books may be ordered from the IMPROVEMENT ERA, as follows: Study Outlines for the Melchizedek Priesthood and Priests, for the book "Jesus the Christ," 5 cents; "The Apostolic Age" for teachers, 15 cents; "Experiences of Early Church Leaders and Members," for deacons, 15 cents.

The winners for the January story contest: J. Arthur Horne, Salt Lake City, "Into the Light;" Elsie Chamberlain Carroll, Ithaca, New York, "Washington Lincoln's Mud-daub;" Bertha A. Kleinman, "In Line with the Spug Movement," Mesa, Arizona. Fourteen stories were received for February, and the winners will be named in the next number. Send your stories in for March 5.

No "Hiking" on the Sabbath Day. The question having arisen among the M. I. A. Boy Scouts as to whether, leaving home on Saturday afternoon, it would be proper for them to stay out in the mountains over Sunday provided they met Sunday morning for religious exercises,—the General Board at a recent meeting decided that "we do not feel at liberty to sanction any 'hikes' that include any portion of the Sabbath Day." In this connection the officers of the M. I. A. and scout officers will please remember the slogan for which the Mutual Improvement Associations stand: "We Stand for a Sacred Sabbath and a Weekly Half Holiday."

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